The Christian Century

Published Weekly

The German Church Says No!

By Harold E. Fey

The Quest for Unity

Correspondence from Edinburgh

By Charles Clayton Morrison

Next Season's Movies

An Editorial

Life at Gee's Bend

By Renwick C. Kennedy

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In This Issue

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Coming

Dr. Morrison, the Editor of The Christian Century, who contributes to this issue a discussion of the Edinburgh Conference on Faith and Order, promises for the next number another article, in which he will interpret and evaluate the findings of that important meeting.

The CHRISTIAN CENTURY

September 1, 1937

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Calendar of Coming Events

Aug. 7-Sept. 4. Vermont School of the Amateur Theater, Morrisville, Vt.
Aug. 27-Sept. 6. Campmeeting, Ocean Grove, N. J.: Bishop Arthur J. Moore and Dr. Robert G. Lee, speakers.
Aug. 29-Sept. 3. Institute of Human Relations, Williams College, Williamstown, Mass.
Aug. 29-Sept. 3. Southern New York Summer School, Camp Sloane, Millerton, N. Y.
Aug. 29-Sept. 5. St. Joseph United Brethren Conference, Winona Lake, Ind.
Aug. 30-Sept. 3. Youth's Temperance Council Encampment, Jackson Mills Camp, W. Va.
Sept. 1-7. Friends World Conference, Swarthmore and Haverford colleges, Swarthmore and Haverford, Pa.
Sept. 6-9. Presbyterian Convocation for Ministers and Laymen, Westminster Lodge, Saugatuck, Mich.
Sept. 6-9. Baptist State Pastors' Retreat, Burton, Wash.
Sept. 10-12. Annual Retreat, New York State Youth Council, Crowes Nest, Summit.
Sept. 13-15. Conference on the Presbyterian Church and the Jew, Princeton Theological Seminary, Princeton, N. J.
Sept. 14. Methodist Episcopal Iowa-Des Moines Conference, Newton, Ia.
Sept. 14. Erie Annual Conference, Methodist Episcopal, Westfield, N. Y.
Sept. 15. West Virginia Annual Conference, Methodist Episcopal, Clarksburg.
Sept. 16-19. New England Disciples Convention, West Rupert, Vt.
Sept. 17-19. Wisconsin Disciples Convention, Footville.
Sept. 20, 21. Interdenominational State Minister's Fellowship, First Methodist Church, Dallas, Tex.
Sept. 20-22. Pennsylvania Disciples Convention, Johnstown.
Sept. 22. New Jersey Annual Conference, Methodist Episcopal, Asbury Park, N. J.
Sept. 22-26. Missouri Disciples Convention, Columbia.
Sept. 27-Oct. 1. Area Conventions New York State Council of Churches at Binghamton, Utica, Potsdam and Poughkeepsie, respectively.
Sept. 28. Genesee Annual Conference, Methodist Episcopal, Rochester, N. Y.
Sept. 28. Pittsburgh Annual Conference, Methodist Episcopal, Wilkinsburg, Pa.
Sept. 28-30. Illinois Disciples Convention, Lawrenceville.
Sept. 29. Central New York Annual Conference, Methodist Episcopal, Geneva.
Oct. 4-7. Kansas Disciples Convention, Salina.
Oct. 6-12. Annual Meeting, Woman's Home Missionary Society, Methodist Episcopal, Seattle, Wash.
Oct. 14. Annual Executive, Woman's Foreign Missionary Society, Methodist Episcopal, Syracuse, N. Y.
Oct. 14, 15. Eastern Interracial Conference for Women, Berkeley-Carteret Hotel, Asbury Park, N. J.
Oct. 14, 15. Connecticut Council of Churches joint convention, New Haven, Conn.
Oct. 14, 15. Connecticut Institute on Social Relations, New Haven, Conn.
Oct. 15-17. Baptist Young People's State Convention, Yakima, Wash.
Oct. 19-21. Congregational-Christian Mid-West Regional and Board of Home Missions Meeting, Ft. Wayne, Ind.
Oct. 26-28. Council of Cities, First Methodist Episcopal Church and North Shore Hotel, Evanston, Ill.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

A MORE brazen piece of effrontery has rarely been exhibited than the appointment by the Tammany dominated transit commission of New York of former mayor James J. Walker to a $12,000 a year job as "coordinator of its grade crossing activities." One does not know whether to marvel at the commission's cynicism in offering the position, or at Walker's in accepting it. Both profess pained surprise at the suggestion, which a few evil-minded persons have dared make, that there is anything even slightly "political" about the appointment. Walker, as everybody remembers, resigned as mayor the day before he was to stand an examination before the governor of his state on the financial aspects of his administration. It was the indignation felt by New York citizens of all parties at the corruption and irresponsibility of the Walker-Tammany regime which created the fusion ticket and elected Mr. La Guardia. One may wonder why the commission chose this particular time for naming Walker to his new post. Tammany is again engaged in a bitter battle with forces of political reform in New York City. Why play into the hands of La Guardia by reminding the public of the Walker episode just before the mayoral election? The answers being given are two, and the reader may take his choice. One is that the need of the commission for a coordinator of its grade crossing activities was so urgent and Mr. Walker's qualifications for the position were so exceptional and conspicuous that there was really nothing else to do. The other is that according to New York's law a city employee, if not on the payroll for five years, forfeits his claim to a pension. The former mayor's pension would be no small account—$17,500 a year. Jimmie Walker resigned as mayor on September 1, 1932.

Jimmie Walker is Back On New York's Payroll

Struggle Becomes More Bitter in China

THE war in China is rapidly assuming major proportions as the Japanese army comes to the aid of the navy at Shanghai, Japanese reinforcements pour daily into north China, and Japanese planes penetrate more deeply into China's interior. It is estimated that close to two hundred thousand Japanese troops are now engaged in the campaign. There can no longer be any doubt that the Nanking government is prepared to offer stubborn resistance. Except at Shanghai, the scene for days of desperate fighting in the air, in the streets of the city, and between Chinese land forces and Japanese warships, the most important battle now in progress is at Nankow pass, the narrow twelve-mile long gateway into China from the northwest. This strategic passage except for three miles is apparently still held by the Chinese, who have for two weeks repulsed every attempt of Japan's mechanized forces to capture it. Similarly effectual opposition is being offered at Shanghai, where China's new aviation arm is proving unexpectedly formidable. Although Japan is much more adequately armed, it is clear that she has let herself in for a long and arduous struggle—longer and more arduous probably than she had supposed. The fact that she cannot win quickly raises the only real question as to whether she can win finally; it is doubtful, in other words, that Japan can develop the morale or find the resources for a sustained large scale foreign war. Meantime with an area half the size of Europe involved in the fighting, there is something just a little pathetic in Secretary Hull's plea, sent today to the governments of China and Japan, that they "refrain from resort to war."

The President Still Denies There's a War

AS the weeks pass and hostilities in China become more extensive and more bitter, it is increasingly hard to condone the refusal of the President to apply the provisions of our neutrality law. Much current discussion of our relation to the Far Eastern conflict seems to proceed on the assumption that it is a matter of policy which the President is called upon to decide, when really it is a simple matter of fact. The policy the nation should adopt in case of war anywhere in the world was determined months ago when the present law, after adequate public discussion, was passed. It is not within the President's discretion to modify that policy in any degree whatever. It is his duty, however, to declare clearly and promptly when and where a situation

exists to which the policy applies. Mr. Roosevelt has had much to say in recent months about the impropriety of the Supreme Court's usurping the prerogatives of Congress. But it is equally important that the chief executive shall not assume those prerogatives. It is hard to escape the conclusion that in the present crisis the administration is doing precisely that. There is every reason for the suspicion that the President has so far failed to invoke the neutrality law for the simple reason that he does not like the law.

Secretary Roper Gives The Case Away

THE chief ground for the administration's reluctance to put the neutrality act into effect appeared only too clearly in remarks which Secretary of Commerce Roper was either naive enough or indiscreet enough to make at a press conference several days ago. According to a *New York Times* dispatch the secretary informed the press that "the probable effects on American commerce of any application of the neutrality act to the Far Eastern crisis are receiving the careful attention of the administration." He pointed out that "even a temporary derangement of economic relations may result in a permanent transfer of trade from this country to some other nation. . . . We simply want to maintain good will and keep out of trouble. At the same time we do not wish to sacrifice our proper trade relations and opportunities." The secretary may have informed his hearers that United States exports to Japan in the first six months of this year reached a total of $165,519,000 and that Japan in the last three years has become our third largest customer, second only to Great Britain and Canada. He may also have said that if the neutrality act is invoked, we shall lose a large share of our shipping on the Pacific to foreign competitors. But what do facts like these have to do with the administration's present choice? They were relevant once—and when the neutrality law was before Congress they were given important consideration. Everybody has always known that the maintenance of any neutrality policy would involve financial and commercial sacrifices. But the American people acting deliberately through their representatives in Congress decided that they would willingly incur those sacrifices as the necessary price of peace. The decision has been made; it is not the business of the administration to reconsider it, but to enforce it.

Japanese Christians In Hard Spot

THE statement of the Japanese National Christian Council (see page 1082) in response to the Japanese government's appeal for support of its campaign in China is disappointing, although one cannot exaggerate the difficulty of the council's position in the present crisis. The government communiqué stated that "the trouble was the inescapable result of China's double-dealing, that an early satisfactory settlement on a local basis was hoped for, and that the support of every Japanese subject was expected." This proclamation was sent to every important group in Japan with instruction that some "affirmative" action be taken with respect to it. If the action of the National Chrisian Council, representing the Protestant churches of Japan, is not enthusiastically affirmative, it certainly successfully avoids being in any sense negative. No question is raised of the justifiability of Japan's cause in China. "Faithful services" are promised to the state. Hope that the "emergency," the "difficult crisis" will soon be over is followed by the pious suggestion that Japan's military enterprise may actually result in the establishment of "relations of good will definitely and for all time." The Japanese church promises to pray that this may be true. Appreciation is expressed of the "toil of our imperial troops" and "projects to comfort them" will be undertaken. And as usually happens when the church finds itself unable or unwilling to accept its ethical responsibility in the world of affairs, Japanese Christians profess to hear at this time of crisis a peremptory call to devote themselves to bringing about "a spiritual awakening within the nation." . . . But who is worthy to find fault? The church in Japan is merely doing what the Western church has done ever since Constantine, and usually with much less excuse. The late Dr. Frank Rawlinson, himself a victim of the war, describing in his last letter to The Christian Century, published also in this issue, the hardly less serious predicament of the Chinese Christians, refers to the attitude of American Christians toward the World War. Certainly the American church is in no position to throw stones.

Zionist Action Meets With Opposition

ALTHOUGH its recommendations will not be published until they are submitted to the League of Nations early next month, reliable reports indicate that the permanent mandates commission of the league has voted to acknowledge the failure of the Palestine mandate, placing the blame upon Arab recalcitrance, and to approve the British government's partition proposal. Thus whatever doubt may have existed as to the action the league would take with reference to the Royal Commission's report has been resolved; there is hardly a remote chance that the council will reject the findings of the mandates commission. And with the league joining the Zionists in approval of the scheme, little opposition to it is likely to develop within the British Parliament. It will have been gathered, however, from discussions in these pages of the recent Zionist Congress in Zurich that although the Zionists are willing to accept the principle of partition as a basis of negotiation, they are not content with the particular arrangement proposed. They will insist upon more territory for the Jewish state than the present plan provides. It may prove to be a fact of some importance that they will probably be supported in this demand by Poland and Rumania. Just as the Russian, von Plehve, who although responsible for pogroms against Jews, nevertheless favored in 1903 the establishment of a Jewish homeland, so the Poles and Rumanians, who wish to rid themselves of Jews, have become interested in an extension of the boundaries of the proposed Jewish state in Palestine to make possible a more considerable immigration from central Europe. But approval of partition is by no means unanimous. The Arabs are for the most part unyielding in opposition to it, and the American non-Zionist members of the council of the Jewish Agency, which has been meeting in Zurich, threatened

withdrawal if the agency accepted the recommendations of the Zionist Congress. In spite of the Zionist action, there are evidently hosts of Jews—Zionists and non-Zionists—who feel that it is better to bear the ills involved in the present Palestine situation than to fly to others which they know not of. Such Jews, accused of being naive in their faith in the possibility of a bi-national state, may well be more realistic than their critics in their understanding of the difficulties in the way of a successful working out of the partition plan.

Labor Day Finds Labor Divided

FOR large numbers of Americans it is more than probable that Labor day is significant merely as marking the end of the summer holiday season, but for labor itself the celebration of the day should this year be more than usually important. The year has brought striking gains for labor. For the first time its right to organize and bargain collectively has been put beyond question by the Supreme Court's validation of the Wagner labor relations act. The recognition which organized labor has been able so quickly to obtain within the steel and automobile industries is another mark of progress. But with these gains have come responsibilities more serious than American labor has so far been called upon to assume and Labor day should be an occasion not only for self-congratulation upon the possession of new power but for confronting all that is involved in the obligation to use that power fully and constructively. In particular, labor should be concerned about the wide and apparently widening breach in its ranks. So long as labor is so seriously divided that one organized group of workers can stand with the employer against another organized group of workers (as for example happened in the Seattle *Star* dispute described in the news section of this issue), the very purpose of organization is defeated, and the balance of power in industry, upon which the achievement of a just economic order in part depends, is rendered impossible. No amount of government protection or community good will—and there must be more of both—can take the place of a comprehensive and united labor movement responsive to wise and responsible leadership. But such a movement under such leadership the nation must look to labor itself to build.

Police Brutality and The Third Degree

ONE who has read the details of the Memorial day "massacre" in Chicago, as published in the LaFollette committee's report and elsewhere, ought to be prepared for anything in the way of police brutality, but even the hardiest will probably have some trouble stomaching the circumstantial story, just issued by the Chicago Civil Liberties Committee, of the treatment recently meted out to William Harris, a colored boy of 20, in an effort on the part of the police to make him confess a petty crime of which he was soon afterward proved entirely innocent. The crime was the theft by a Negro youth of a young woman's pocketbook containing $2. William Harris was arrested and taken to headquarters. When he denied all knowledge of the crime (he was able later to prove an alibi and the young woman was unable to identify him), several officers undertook to "make him talk." Handcuffed, he was beaten with fists and sticks on all parts of his body and for two periods of at least fifteen minutes each was hung by his handcuffs from a top rung of a ladder. A result of the ordeal is that one of Harris' arms is apparently permanently paralyzed. Charges of brutality brought against the officers who committed this atrocious crime have been dismissed as "an attempt on the part of some Chicago people to discredit the police department." This incident deserves notice not only because it is the kind of thing that never gets into the papers, but also because it is probably more typical of police methods than anyone wants to acknowledge. When a citizen of the United States, whatever his color or position, can be subjected to such treatment as Harris received without any chance of redress, no citizen is safe. That such violations of every right of the citizen and of every claim of ordinary humanity are often perpetrated by persons entrusted by the community with responsibility for preserving law and order is one of the intolerable ironies of American life. The third degree must go, but it will not go until it is recognized as an insult to every American ideal and a potential threat to the liberties of every citizen—and, most important of all, as a practice still widely prevalent.

Spanish Insurgents Advance In Santander Drive

THE fall of Santander, last Spanish loyalist stronghold in the Bay of Biscay, is imminent. The insurgent troops —including, it is rumored, four Italian divisions—after one of the hardest fought campaigns of the war have broken through the city's outer defenses and only a miracle can prevent Santander's sharing the fate of Bilbao. This event will bring the whole of the Basque country under Franco's control and will permit greater concentration of his forces upon the effort to take Madrid, which even so will be a difficult, many observers say an impossible, undertaking. Meantime the week has seen three events of some importance upon the Spanish diplomatic front. First, Spain has made formal protest to the League of Nations over the attacks which it alleges Italian warships and submarines have been making for several weeks on Spanish merchant vessels. This protest Italy has ignored, taking the position that Italy does not recognize the existence of the Valencia government. The second event was Great Britain's announcement under somewhat dramatic circumstances that "His Majesty's government has been seriously perturbed at the increasing number of attacks upon shipping which have occurred lately in the Mediterranean waters, and at the extension of the area in which these incidents are taking place," and that instructions have been issued to all British merchant ships to fire upon any attacking submarine. The third event was Portugal's abrupt and unprecedented breaking off of diplomatic relations with Czechoslovakia because of the refusal of a Czechoslovakian arms firm to accept a Portuguese munitions order. Portugal professes to see in this refusal a consequence of Russian opposition to the role she has been playing in Spain as Franco's ally. Does Portugal's decisive action in withdrawing her minister from Prague on what appears to be such slight provocation

mean that she plans to play that role henceforth more actively and openly? However that may be, the three developments all indicate that the threat of a European war, growing out of the Spanish conflict, is constant and grave.

Next Season's Movies

NINETY million Americans—more than the combined enrollment of all our schools and churches—attend motion picture theaters every week. This fact, together with the potent influence of the movies in shaping popular thought and feeling, makes the screen program for the coming year a matter of largest importance.

The producers announce some five hundred to six hundred feature-length pictures for the 1937-38 season. Scanning their titles and source materials, and keeping in mind the record of the last few years, it can be reasonably predicted that from 5 to 10 per cent of the total will be of A grade; 40 to 50 per cent of B grade (just average program pictures without distinction); and the rest, about half the total output, of C grade, cheap and trashy films known as "quickies." We shall deal here only with the pictures that promise to be of A grade, judged by the novels and stage plays upon which they are based, and add a brief interpretation of present trends.

Metro-Goldwyn-Mayer, which seems to maintain the highest batting average, announces about fifty pictures. Among these will be the following made from novels: "Great Laughter" by Fannie Hurst, "Vein of Iron" by Ellen Glasgow, "The Paradine Case" by Robert Hichens, "The Wind and the Rain" by Merton Hodge, "Presenting Lily Mars" by Booth Tarkington, "Silas Marner" by George Eliot, "Nancy Stair" by Eleanor Lane, "Goodbye, Mr. Chips" and "Rage in Heaven" by James Hilton, "Marie Walewska" (a story of Napoleon in Poland) by Waclaw Gasiorrowski, "Pride and Prejudice" by Jane Austen, "Americans Abroad" by Kathleen Norris, "Marie Antoinette" by Stefan Zweig, "Pitcairn's Island" by Nordhoff and Hall, "The Foundry" by Albert Haler, "Kim" by Rudyard Kipling, and "All the Brothers Were Valiant" by Ben Ames Williams. This company also announces pictures made from these stage plays: "Idiot's Delight" by Robert E. Sherwood, "The Shining Hour" by Keith Winter, "Merrily We Roll Along" by Moss Hart and George Kaufman, "The Distaff Side" by John Van Druten, "The Devil Passes" by Benn Levy, "Declassé" by Zoe Akins, "As Thousands Cheer" by Irving Berlin and Moss Hart, "Excursion" by Victor Wolfson, and "The Girl of the Golden West" by David Belasco.

United Artists have thus far announced eleven pictures including "The Adventures of Marco Polo," "The Adventures of Tom Sawyer," and "The Prisoner of Zenda" from the classics; "Dead End" from the stage play by Sidney Kingsley; "The Hurricane" by Nordhoff and Hall; and "Stella Dallas" from the story by Olive Prouty.

Warner-First National will probably produce some fifty pictures including "White Banners" by Lloyd Douglas, "The Life of Emile Zola" with Paul Muni in the title role, "Jezebel" from the play by Owen Davis, "Tovaritch" from the play by Jacques Deval, "The Story of San Michel" from the novel by Alex Munthe, "The First Lady" from the comedy by Katherine Dayton and George Kaufman, "A Prayer for My Son" by Hugh Walpole, and "The Gamblers" by Dostoievski.

Monogram promises pictures from the well known "Romance of the Limberlost" and "Freckles Comes Home" by Gene Stratton-Porter, "The Luck of Roaring Camp" by Bret Harte, "A Daughter of the Aurora" by Jack London, and "The Outer Gate" by Octavus Roy Cohen.

Paramount will offer among others "Beau Geste" by Percival Wren, "The Light That Failed" by Rudyard Kipling, "The Barrier" by Rex Beach, "The Vagabond King" by Justine McCarthy, and "Madame Butterfly" from the opera.

Universal forecasts only fifteen pictures thus far. These include "Shannons of Broadway" from the play by James Gleason, "Yesterday's Kisses" from the story by Pirandello, and "Adventure's End" by Ben Ames Williams.

Radio-Keith-Orpheum will probably produce about forty pictures. Among them will be "Stage Door" from the play by Edna Ferber and George Kaufman and "Having a Wonderful Time" from the comedy by Arthur Kober.

The only announcement available from Twentieth-Century-Fox mentions but five films, all from original scripts.

Add to these stories some ten or fifteen first-rate ones that will be written directly for the screen, and the result will be about fifty pictures in the grade A class for the coming year. The Christian Century will continue to publish from week to week the appraisals of the National Film Estimate Service as the pictures are released, and these should be checked for confirmation or revision of the present forecasts.

The most hopeful aspect of the situation is that a few of the producers, Metro-Goldwyn-Mayer in particular, seem to have become convinced that the American people are eager to patronize the best in quality. Their contention a few years ago was that the literary classics and the other socially valuable stories would not pay. The box-office record of the 1936-37 season tells a different tale. Such pictures as "Captains Courageous," "Wee Willie Winkie," "The Good Earth," "Mr. Deeds Goes to Town," "The Story of Louis Pasteur," and "Maytime" stand very near the top of the list in profit as well as in quality. When more of the producers understand that their ultimate prosperity depends upon the cultural unity and progress of the people, we may expect a higher proportion of these grade A pictures.

Next on the cheerful side is the fact that the Joseph I. Breen office in Hollywood, which administers the so-called "Code of Ethics," is showing a steady increase in effectiveness. It has purged the screen of its overt indecencies. It can never free it from sentimentality, mawkishness, insincerity or false standards of human values. Its most recent constructive contribution has been the demand that producers eliminate from their pictures the overabundance of drinking. The cause of this overabundance has been primarily the laziness of directors who had to think up something for players to do with their hands. The directors are now asked to think a little harder.

Further, the Hays office announces that the industry is about to make an adventure into the nontheatrical field with sixteen millimeter films for use in schools and churches. Readers of these pages are already familiar with the "Success Series" projected more than a year ago. These consisted of fifteen-minute excerpts from feature-length pictures whose commercial exploitation had been exhausted. For example, from "Tom Sawyer" a single episode showing Tom's running away from home to escape a difficult situation was extracted and transposed to sixteen millimeter film. Schools and churches have been showing this and similar episodes as a basis for a discussion of the problems of youth. Now other old films are to be brought from the picture vaults to serve the same purpose. These will include ancient Mickey Mouse cartoons, travelogues and nature pictures. The industry has made a grant of $50,000, and the General Education Board has contributed $75,000 more to finance the project. A national distributing agency will be set up.

Finally, on the hopeful side, three factors are exerting a vital influence on the discrimination of the public and its vision of what the movies might be. One of these is the increasing number of classes in motion picture appreciation in high schools and colleges. More than three hundred teacher-training institutions and several thousand schools now offer such classes as a part of their regular curricula. Boys and girls are taught the difference between good and poor directing, acting, writing and photography. Dr. Edgar Dale of Ohio State University has given notable leadership in this development. The second factor is the faithful work carried on by churches, women's clubs, film councils and the religious and educational press through forums, study-groups, articles and appraisal lists. Typical of such organizations are the Finer Films Federation of New Jersey, the Cleveland Cinema Club, the Educational and Recreational Guides of Newark, N. J., the Motion Picture Research Council, the Northampton (Mass.) Motion Picture Council, and the National Council for Prevention of War. The third factor is the growth of the use of civic and artistic films described in the article by John P. Tunis in The Christian Century of June 9.

On the other hand, these further facts cannot be omitted from a candid view of the motion picture outlook: (1) No appraisal service, independent of the industry, recommends more than a third of the picture output as worth seeing or more than 10 per cent as excellent. (2) Block-booking and blind selling still rob the exhibitor of his right to select good and reject poor pictures. (3) No picture (except for Universal's "The Road Back," which in spite of changes at Hollywood has already been banned by Germany) is announced for the coming year that Hitler or Mussolini is likely to oppose. Forty per cent of motion picture profits come from foreign sales. (4) The industry's tentative and timid venture into the creation of nontheatrical films for school and church use is a long-delayed and pitifully inadequate recognition of its responsibility in this field. (5) The producers as yet show little inclination to develop their own art-form but depend for their most serious efforts upon adaptations of the literature and drama of bygone years. The novels and stage plays from which they draw their best materials do not represent what the race dreams and desires for its future. They represent rather what it dreamed and desired twenty, thirty, fifty years ago. More realistically yet, they are the novels and plays that made most money in those decades. Even so, they mark a distinct advance over the sex and gangster pictures of a few years back. That step gives hope that some day we may see motion pictures that bring an artist's insight to the struggles of the present, particularly those social struggles which touch every human life with the finger of destiny.

The Quest for Unity

[Editorial Correspondence]

Edinburgh, Scotland, August 12.

THE Conference on Faith and Order which has been in session in this city since August 3 seems, in outward appearance, like an adjourned sitting of the Oxford Conference on Church, Community and State. I would guess that more than one-half of the personnel is the same. The vice-chairmen, representing, as well as four men can be said to do so, the larger units of world Christianity—Orthodox, Anglican, Presbyterian and Free Churches—are the same. The chairmanship alone is different. At Oxford, the presiding officer was the Archbishop of Canterbury, but after the opening formalities he relinquished his duties to Dr. John R. Mott, who managed the deliberations of the conference and directed its procedure. Here in Edinburgh this function is discharged by the Archbishop of York (Dr. Temple) who presides at all sessions. But there is the same picturesqueness of dress and tonsorial adornment(?) which made the Oxford assemblage a happy hunting ground for photographers.

There is, however, an inward difference between the two gatherings. This difference has to do with the subject matter of the conferences. At Oxford the church was considered in its relations with the secular order—the nation, the state, the economic system and the educational process. At Edinburgh our problem is found within the church itself. It arises out of the fact of the church's disunity. We stand at the end of a long era whose most conspicuous feature has been the proliferation of schisms. But the world is too strong for a divided church. The church cannot perform the task envisaged at Oxford unless it can recover its lost unity. Yet how can such diverse elements, ranging all the way from the Eastern Orthodox to the Congregationalists—not to mention the Quakers—join together in anything worthy to be called one church? At first blush it seems like a hopeless undertaking. But there is a conscience in the churches which refuses to allow appearances to decide the possibilities. It is determined to explore below the surface of our variety and see if there be not great stretches of agreement sufficiently fundamental to afford a foundation for a genuine and a visible unity.

In this conscience the Edinburgh Conference has its roots. Twenty-seven years ago—in 1910—by a coincidence so singular that many of us regard it as a providence—three American denominations, the Protestant Episcopal, the Disciples of Christ and the Congregationalists, in the same month, in two instances on the same day, in their respective general assemblies, without advance knowledge of one an-

other's purpose, proclaimed that the hour was come to do something on a wide scale to recover the lost unity of Christendom. The Episcopalian manifesto was the most definite. It called for a world conference on the subject of Christian unity. Certain of its leaders, notably the late Bishop Charles H. Brent, were set apart to undertake plans for such a conference. This movement materialized in 1927 as the Conference on Faith and Order held at Lausanne. The outcome was none too encouraging. Indeed there were elements of unhappiness in the aftermath of that gathering. Other churchmen had meantime come to believe that the approach to unity through faith and order was a wrong approach. They held that a more promising approach was through the church's life and work. Led by Archbishop Soderblöm of Sweden, a conference had been held, in 1925, at Stockholm, from whose deliberations the matters of creed, sacraments and orders were excluded. The deliberations centered upon the practical questions of interchurch cooperation in life and work. The results of this effort were none too inspiring. A general mood of discouragement set in, and though both Lausanne and Stockholm were kept alive by means of continuation committees, there was little enthusiasm among the churches.

Within the past three years, however, a wholly new mood has been defining itself throughout Christendom. With a suddenness which is unprecedented in Christian history the whole body of Christian believers in every part of the Western world has awakened to the consciousness that the entire secular order of the modern world, instead of moving steadily toward the acceptance of Christianity, has been for centuries moving steadily away from it. The whole domain of Western culture, in its political, economic, intellectual and ethical aspects, is seen as ruled by ideologies which have no affinity with the Christian faith. Our most realistic minds have become aware of the fact that the church has been giving away both itself and its treasures in its compromises with secular philosophies. Others have seen this surrender as due mainly to the preoccupation of the divided churches with their fractional apprehension of Christian truth which left each sect an easy prey to the encroachment of an aggressive secularism.

In the preparations for the Oxford Conference, which has just been held, the Faith and Order movement took on new life. It became clear that the church could not assume a functional responsibility of the magnitude envisaged at Oxford while its faith and order were broken into sectarian compartments. Christianity could not presume to speak an authoritative word to a broken and dismembered civilization if its own body was dismembered. A sectarian church could not mend the sectarianism of society. Thus the world situation forced home to the Christian intelligence the anomaly and sin of a divided church. The lonely prophets of Christian unity whose voices have cried in the wilderness of our sectarian complacency for many decades now began to be heeded. The forthcoming Conference on Faith and Order took on a more realistic character in the minds of those engaged in preparing for it. But even so, there was a general disposition to discount the significance and promise of the Edinburgh Conference which was to open one week after the adjournment at Oxford.

With deep gratitude I am able to say that the doubts and misgivings which many of us took to Edinburgh have entirely vanished. The Conference on Faith and Order is proving to be in no respect second to the Oxford gathering in significance and promise. Instead of eclipsing Edinburgh, Oxford has vitalized it. By defining the task of the church in terms of Christianity's social responsibility, Oxford has turned the church's mind inwardly upon its own condition. Edinburgh sees the Christian church as a chaos of regional and sectarian provincialisms. Such a church is not only impotent in the face of a civilization which worships the many gods of humanistic secularism, but its own life is threatened. Again and again this note of desperation is being struck. The Bishop of Lichfield in his sermon at St. Giles last Sunday said plainly that the Christian church has its back to the wall. Its divisions have weakened its character. They render it susceptible to the seductions of secularism on the one hand, or push it into a sterile pietism or hollow formalism, on the other. The situation was described in the opening address of the conference by the Archbishop of York. He said:

> How can the church call men to the worship of one God, if it calls them to rival shrines? How can it claim to bridge the divisions in human society—divisions between Greek and barbarian, bond and free, between white and black, Aryan and non-Aryan, employer and employed—if, when men are drawn into it, they find that another division has been added to the old ones—a division of Catholic from Evangelical, or Episcopalian from Presbyterian or Independent? A church divided in its manifestation to the world cannot render its due service to God or to man.

To the church's proclamation of the redeeming love of God in Jesus Christ, and of this Christian faith as the only cure for the evils which divide and oppress mankind, the world replies, said the archbishop, in words like these:

> Have you found that fellowship yourselves? Why do your voices sound so various? When we pass from words to action, to what are you calling us? Is it to one family, gathered around one Holy Table, where your Lord is himself the host who welcomes all his guests? You know that it is not so. When we answer your united call, we have to choose for ourselves to which Table we will go, for you are yourselves divided in your act of deepest fellowship, and by your own traditions you hinder us from a unity which we are ready to enjoy.

Dr. Temple went on to admit for himself that he belongs to a church which still maintains a barrier against completeness of union at the Table of the Lord. "But I know," he said, "that our division at this point is the greatest of all scandals in the face of the world. I know that we can only consent to it or maintain it without the guilt of unfaithfulness to the unity of the gospel and of God himself, if it is a source to us of spiritual pain, and if we are striving to the utmost to remove the occasions which now bind us, as we think, to that perpetuation of disunion."

It should be "horrible" to us, he concluded, to speak or think of any fellow Christian as "not in communion with us." "God grant that we may feel the pain of it and under that impulsion strive the more earnestly to remove all that now hinders us from receiving together the one Body of the One Lord that in him we may become One Body—the organ and vehicle of the One Spirit."

I quote at length from the Archbishop of York because of the penetrating insight which his words disclose, and also because he announced the theme or motif which has run through the entire conference up to this hour. There is no squeamishness here about the phrase "organic unity." That

specifically and confessedly is the goal to which this conference is oriented. Nothing will satisfy the spirit of Edinburgh short of a visibly united church. This does not mean that cooperation or federation of our denominations is unesteemed, but all such measures are seen as way-stations toward a unity that is both spiritual and structural.

What Edinburgh is seeking for is the ecumenical faith and the ecumenical body. This word "ecumenical," and its substantive, "ecumenicity," are on all our lips. We are an "ecumenical movement"; both Oxford and Edinburgh are its expression. It is an old ecclesiastical word, of course, used commonly by the Roman and Orthodox churches, but new in the ordinary nomenclature of Protestantism. It represents the very opposite of Protestantism, which has been an expression of centrifugal and separatist rather than centripetal and unitive impulses. "Ecumenical" means about the same as "catholic," and I suppose has gained popular usage as descriptive of the present movement because it is free of the ambiguity attaching to the word "catholic" which, besides being a description of the whole body of Christ, is also the name of a particular branch of the church.

The use of this word "ecumenical" gives a measure of the magnitude of the task which the church of our time confronts. We are in search of the ecumenical or catholic church. Some say it already exists and only needs to be made manifest. Others say that it has been broken by our divisions and must be recreated. I incline to the latter conception. But my view has few supporters here. Edinburgh is under the spell of the idealistic philosophy which is able to treat ideals as actual existences. The question is not important, however, at this stage, and it would be both academic and pedantic to make a point of it. The important thing is that the church shall become conscious of its unity and build a structure which shall embody that unity. This Edinburgh is striving to do.

It goes about its business by dividing its problem into four parts and assigning each part to a section of the conference. I belong to the section dealing with sacraments and the ministry. This is the third section. To the first section is assigned the church's basic faith. To the second, the church's conception of itself as a church. To the fourth is assigned the task of bringing out the existing unity of the churches in their worship and life and of devising and commending the practical steps to be taken toward further unity. We have reached the point, as I write, where the sections have completed their four days of grilling study and debate and are about to present their reports to plenary sessions of the conference, where they will be discussed for five more days.

As at Oxford, it was difficult to choose one's section, because the subject matter of every section was so intriguing. Take the first section, for example. Its specific theme was "The Grace of Our Lord Jesus Christ." This was the title under which the basic faith of the church was to be expounded. Here was a new approach to the ecumenical faith. I am aware that the category of grace was held to be fundamental at the Lausanne Conference ten years ago, but it was not put forward as the comprehensive concept presumed to contain the essentials of the Christian revelation as we have it here in Edinburgh.

The more I reflect upon it, the more am I convinced that the whole of our gospel is involved in this concept of divine grace, that it plumbs the depths of Christian truth and leaves out nothing that is truly ecumenical in Christian belief. True, the historic creeds—Apostles' and Nicene—are presupposed in all our discussions, but there is profound significance in the fact that when a modern ecumenical conference goes in search of a conception which will set forth the essential content of historic Christianity, it does not expect to find it in a philosophical speculation about God, but in a revelation of his character and his disposition toward man. God's grace revealed in Jesus Christ—can you imagine anything more fundamental and all-inclusive? I hear that section number one has been able to reach a unanimous formulation, and that it adjourned its final session last night by singing, "Now thank we all our God!"

So much for "faith." One hardly dares to hope that there will be such unanimity or such progress toward unity when it comes to "order." This involves the conception of the church itself, its ministry and its sacraments. It is here that the really acute issues arise. Yet I believe that my own section is in process of making a distinct contribution, and I hear that section two is drawing the two wings of catholicity and evangelicalism together in a statement concerning the church. There is a vast gulf to be bridged between Western Protestantism and the rest of Christianity on the question of the church. Our American conception is local and pragmatic, for the most part, and its representatives feel modest and unaggressive in the presence of the scholarship of the Orthodox and Anglican communions. Besides, we know in our hearts that our ultra-congregational conceptions are totally inadequate both as a reflection of historic Christian reality and as a basis of competency in face of the world situation. There is a kind of wistfulness in the minds of leaders of the so-called free churches, and a disillusionment with respect to their irresponsible independency. This keeps them from putting forward their "system" as a possible basis for the ecumenical church.

Perhaps I should not be writing so frankly while the conference is still making up its mind and while my own mind is so beset with the multiplicity of considerations which a conference like this compels one to take account of. I asked the representative of a well-known British religious paper if his chief, whom I wished to greet, was present at Edinburgh. "No," he said, "Dr. Blank is too good an editor to go to conferences." There may be wisdom in that kind of detachment. But I prefer to take the risk of mistaking the trees for the wood. There will be plenty of time later for detached reflection.

CHARLES CLAYTON MORRISON.

On Being a Grandfather

EDITOR THE CHRISTIAN CENTURY:

SIR: Very many of your constant readers will skip this column this week. But some will read and understand. They are no longer young, and therefore they have lost many things. They still play golf, but their handicap like the evening shadows is lengthening; they can no longer run without being weary; they must walk now. Such are wise if they accept life as it comes, and make the necessary

changes and write off their losses. But they have new gains and something is not given to them till they come to the later stages of life. Only then can they know the experience of being a grandparent.

We grandparents are a minority of your readers. We are perfectly willing in general to give way to youth and early middle age, and we humbly accept our place in the second line. But we *do* know something that the others do not know. And it is worth knowing.

A grandfather must not be confused with a father. He has other parts to fill. He has other rewards.

If he is a man of common sense, he will not play the part of a father. Nor will he set up as a kind of Supreme Court. He will certainly not make himself an advocate of leniency in the hour when discipline is enforced. There used to be an old song in which the singer declared that he was always fond of his grandfather and pictured the old gentleman intervening in hours of crisis and saying to father:

> Lads will be lads, and tha' knows it
> Tha' was once a young monkey thysel'.

It was a man who hailed from northern England that used to sing this song; that will explain the dialect. The grandfather in question may have looked like an "old-fashioned angel" to the singer but he exceeded his part. He must not be a buffer state.

It is better to enter into the life of a grandchild simply and naturally. It is a gift of God to have the love of a little child, and to keep in step with him as he moves out into this world. In one way this brings back the early days when the grandfather was a father and his children were about him. Is there anywhere a more beautiful picture than that which Job gives? "Oh that I were . . . as I was in the days of my youth when the secret of God was upon my tabernacle; when the Almighty was yet with me, when my children were about me." Do you remember Blake's picture of this scene?

There is something given back in the later years; yet the relation to the grandchildren cannot be the same in all respects—the grandfather has not the same burden of responsibility; he can be more free from anxiety and fear; he has also the calmer mood which comes with later years. He has seen much and learned much and the years have brought the "philosophic mind."

Yet he will not live less or revere less the little children; they will still bring to him as they brought once in Galilee visions and pledges of another kingdom, where "their angels behold the face of the Father which is in heaven."

Marcus Aurelius gave thanks to the gods for good grandparents. "Of my grandfather Verus," he said, "I have learned to be gentle and meek, and to refrain from all anger and passion." Perhaps it is the part of a grandparent to bring such qualities into the vision of childhood. There are other things needed but others will deal with them. "To refrain from anger and passion" is a counsel which a grandfather may well hand on to those to whom the future belongs.

Without sorrow and without envy he may think of that future. This little grandson may be still living and doing his part when the twentieth century has passed into the twenty-first. In him the grandfather will have someone to represent him, and in a dim way to remember him. Enough if in other days he has happy and loving thoughts of the old man who belonged to the ancient times and yet was his friend. I like the words of Scripture which speak to Timothy of the faith "which dwelt first in thy grandmother Lois." And there is no sufficient reason why faith should not dwell first in a grandfather.

Ever yours,

QUINTUS QUIZ.

VERSE

Listen!

HE speaks in syllables of rain,
In windy petal drift,
In flight of clouds across a plain
Where wings of orioles lift.
For you can listen anywhere
And know that God is talking there!

LUCIA TRENT.

Harvest

THE time of the goldenrod is come and the waste leaf falling,
Of the empty nest and the shattered rose
When the heart may rest and the swift blood slows
At a voice in the woodland calling—

At a voice which cries that summer dies
But the harvest is here to gather
Of tranquil thought that only now
Can ripen when the freighted bough
Is stripped by frosty weather;
Can set the quiet heart aglow as maple and ash are glowing,
Till death—however life be brief—
Seems but the fall of a loosened leaf
When autumn winds are blowing.

MARY SINTON LEITCH.

Sonnet

SEARCH not within the faded past for proof
Of Christ's great message, whether it be true.
Scan not the hieroglyphic warp and woof
Of dim papyrus, as the scholars do.
But test his word against the turning earth,
On the world's grindstone whet and sharpen it.
At the long last evaluate its worth
In your own heart, to find if it should fit.
Stake it beside the measurements of time.
See, in its solvent right and beauty blend!
Hark, how its undiminished accents rhyme
With history of man, world without end!
Behold, for future ages the display
Of pale skywriting in the Milky Way.

EDITH LOVEJOY PIERCE.

The German Church Says No!

By Harold E. Fey

SUPPOSE this had happened in America instead of Germany: Harry Emerson Fosdick stands in Riverside Church and preaches a sermon on "We ought to obey God rather than men." During the sermon he relates that on the Wednesday just passed G-men had broken into the locked church of Ernest Fremont Tittle in Evanston and arrested at the altar eight members of the Federal Council of Churches who were meeting there and had taken them away to some secret place. On Friday he himself had celebrated holy communion in his own church with nobody present except three young secret service men, "who have to inform upon the community of Jesus in their praying, in their singing and their teaching; young men who certainly were once baptized in the name of Jesus, and who certainly have pledged their faith to the Savior, who are now laying traps for his flock." Yesterday, he continues, at Philadelphia, six women and a trusted man of the Protestant churches were arrested for circulating a leaflet concerning the forthcoming forced church election which the government had decreed. Today, he says finally, the pulpits of scores of churches are empty because their pastors have been spirited away to unknown jails, together with many devoted laymen and women. "In the week beginning today the first prosecutions are to take place."

History Made at Dahlem Church

Change the name Fosdick to Martin Niemöller, change the other American names and places to German equivalents and make Riverside Church, New York, to read Dahlem Church, Berlin, and you have an inkling of how Niemöller's last sermon in Dahlem Church on June 27, 1937, sounded to German ears. At the midweek meeting the week before, Dahlem Church was so crowded that Niemöller spoke to two audiences. Dr. Wilhelm Frick, minister of the interior, had decreed it a crime to give money to the Confessional Synod. A wealthy layman of the church had just been arrested for violating this law. When Niemöller invited the hundreds of people present also to violate it by contributing to a collection to carry on the work of the Confessional Synod they responded generously and courageously. Then a wild clamor broke loose at the doors. A gang of Hitler Jugend were beating such collection takers as they could reach, yelling: "Cease collecting money for this club. It is forbidden." The pastor raised his hand and announced a hymn. Nobody who heard it will ever forget the impression created when high above the tumult at the entrances the majestic words rolled out:

> A mighty fortress is our God,
> A bulwark never failing . . .
>
> For still our ancient foe
> Doth seek to work us woe . . .
>
> And though this world, with devils filled
> Should threaten to undo us,
> We will not fear for God hath willed
> His truth to triumph through us.

A reporter who was present wrote: "Long after the Hitler youth demonstrators had gone their way, angry groups of citizens surrounded the church. The doors had been hurriedly locked but groups in the street were shouting and gesticulating pro and con long after midnight." But on July 1 Niemöller, the last of the leaders of the Confessional Synod to keep his freedom, was also arrested, charged with "inciting to disobedience."

A Fighting Christian Conscience

It is significant and encouraging to those of us who want to believe that the spirit of God still animates his church that the German totalitarian state has encountered its most doughty resistance among religious people. After the nazis had crushed all political opposition including the powerful Social Democratic party; after they had liquidated the Communists who polled six millions of votes just before the nazis came into power; after they had regimented 168 well-disciplined and wealthy labor unions and an unknown number of employer's associations in one "labor front," after they had suppressed civic and women's and youth organizations without a struggle—they were forced unwillingly to reckon with the aroused Christian conscience. In spite of the return to Wotan by Ludendorff and his fellow neo-pagans and in defiance of the much more sinister nazification of Christianity by the German Christian movement, the church of Christ still lives in Germany. So the nazis are compelled against their desires to enter into another *kulturkampf* against Catholicism and Protestantism united in opposition to the state. Neither the National Socialists nor their opponents have forgotten that it was just such "cultural war" lasting eight years which brought Hitler's ruthless predecessor, Bismarck, to ignominious defeat in 1878. Already the struggle has aroused a quality of spirit which was thought to be dead in Germany.

Government Appalled

On August 9 Pastor Niemöller was scheduled to come to trial. His people decided to meet in Dahlem Church to pray for him. When they arrived the doors had been locked by the Gestapo. A crowd gathered, for in these days prayer meetings as well as other religious gatherings are well attended in Germany. The police ordered the people to disband. They not only refused to go home, they staged a parade—the first open demonstration of opposition seen in Germany since the nazis had consolidated their power. The frantic police pleaded with them to break up, and when they refused, the officers brought vans and packed them with well dressed men and women, taking more than a hundred to the police station. There they were required to register their names. When the police saw who their prisoners were, they immediately released most of them. For this was no ordinary crowd of rioters. Dahlem Church contains many of the nation's most influential economic leaders. Its congregations are dotted with the uniforms of high officials in the army and navy, and many other people important in German life attend regularly. For the first time in four years the police had faced a crowd

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which was completely unafraid of them. The government was appalled. The ban on the prayer meetings was lifted. The reich minister suddenly decided to postpone the trial.

Contributing to this decision was undoubtedly the unexpected acquittal on August 7 of Dr. Friedrich Dibelius, former general supervisor of the United Church of Prussia. He had been charged by Dr. Hanns Kerrl, reich church minister, with wilfully misrepresenting him in a letter. Dibelius had denounced the minister for having said that it was "absurd and trivial" to maintain that the only adequate foundation for the church is "recognition of Jesus as the Son of God." The court's surprisingly independent decision that Dibelius had adequate reason for his indictment created a profound impression, and put the reich church ministry in a very bad light. Dr. Kerrl, who had scheduled the Niemöller trial almost immediately afterward, retreated in terror from the prospect of adding another such decision to feed the flames of church rebellion, and so called off the consideration of Pastor Niemöller's case, probably until after the annual nazi party congress to be held in Nuremburg this month.

The temper of the opposition which the nazis are facing is shown by these recent words of a leading German churchman: "Totalitarian states must learn that Christian churches are a reality. Toleration is not a luxury; it is a necessity. The church must therefore stand fast. Many want to yield but we dare not. We must be ready every day to go to prison or concentration camp. If we do this for ten or fifteen years, the state will be compelled to acknowledge the reality of the church. Germans are strong in their respect for principle. Prison is not so awful as it seems before you are there. I have been there and I know. Our fathers by the help of God endured it and we by the help of the same God can do the same thing."

God Answers 'No'

Whence comes the extraordinary strength and courage which make the church struggle in Germany such a challenge to the rest of the Christian world? How does it happen that in "silent Germany" only the church has spoken out? What sure instinct has led these simple people to cut through the "network of lies" which has snared the intelligentsia of this nation whose scholarship and science has led the Western world?

Certainly it is not because the pastors have, in the easy phrase of a current lecturer, whittled their problems down to their own size before tackling them. Instead, they have discovered through the red illumination of bitter failure the strength that is made perfect through weakness. Niemöller recently declared that the Protestant church situation from any worldly point of view is hopeless. Its organization is gone. Its youth work is demoralized. Nobody knows who will be arrested next. Its financial resources have been seized by the state. "We have reached the end. We do not need to worry any more about church reform. These matters have been taken out of our hands. . . . But I assure you that the church is not at an end. When our intellects say that the church has reached the end of the road, God answers, 'No. It shall not be.' "

Neither does the church's strength come from fulfilling all the social demands which many of us in the American churches find in the gospel. Most of the pastors who have gone to prison because they refuse to preach at the behest of the totalitarian state that "Jesus is not a Jew" do not criticize the government for most of the aspects of its anti-Semitic campaign. Many of them will condemn its excesses but will not challenge the ethical basis of the government's attempt to segregate Jews in legal and cultural ghettos. Neither do they carry resistance to some actions of the totalitarian state to the point where they attempt on religious grounds to appraise the supreme goal and purpose of that state—war. Niemöller, who commanded submarines which sank thousands of tons of allied shipping during the war, is today almost as much of a navalist as President Roosevelt. According to his own statement, he is ready to resume his old vocation again if Germany is attacked. But nobody in the world can doubt that these men and women are living loyally and sacrificially up to the light they have.

No Compromise of Principle

One clue to the spiritual power which lies in the Confessional Church movement is found in its clarity of purpose. Within the limits of what it sees as Christian there can be no compromise. Niemöller said this summer that he and his associates "were standing on the point of a pin but if they fell they would crash thousands of feet." He meant by this that the form in which the issues of the church struggle arise seem trivial, but the questions of principle which are involved are of vast importance and may not be compromised. This is what the Confessional Church leaders emphasized on July 11 when they appealed to the government to make an honorable peace with the churches and then followed this appeal with an exhortation to all the churches "to preach the true faith and no other, to pray for the government that it render to God what is God's, and to pray for all who are in power." The government's answer, when Niemöller was that day released from Moabit prison on orders of the "investigating judge," was immediately to order his re-arrest by the secret police and his incarceration in the Alexanderplatz jail. A corollary of this clarification of purpose is that it has alienated from Confessional ranks all the halfhearted. Ambiguous neutrals have all found reasons for siding against them. Some of the present trouble arose when the pastors began to read from their pulpits the names of the scores of government officials and others who have resigned from the churches but who want still to make a "Christian appearance."

A Totalitarian Faith

A second source of strength lies in the Confessional Church's rediscovery and reaffirmation of the totalitarian nature of the Christian faith. In the face of the all-inclusive claims of the German state it was compelled either to do this or to go over completely to the camp of the German Christians. Rosenberg, director of foreign affairs for the nazi party, speaking on June 6 of this year, defined the scope of the state as follows: "National Socialism has not appealed to only a part of the German man or woman, but to the whole man and the whole woman, and therefore Germans accepted it wholly." In answer to this essentially religious claim, the Confessional Church does not equivocate. In the famous "instructions to pastors" issued just a week before Rosenberg's statement, it said: "The National Socialist ideology mobilizes all aspects of life within

its sphere of activity and claims exclusive control. . . . The basis for all this is that National Socialism is itself the church. Accordingly all state activities assume a religious character. Politics is a divine mission. Service to the nation is a divine service. National Socialism therefore has a divine mission for which it claims the whole nation. Thus members of the German nation are made incapable of understanding their Christian mission and of fulfilling their Christian duties. The one-sided deification of racial and biological values and concrete accomplishment has created a hardheartedness regarding 'the inferior and the useless' which is a contradiction of neighborly love."

Counting All Things But Loss

The important thing however is not that they have attained a true insight into the inner nature of National Socialism's claims, but that within their own experience the power and love of God have been richly reborn. They have reaffirmed the inclusive nature of the Christian faith at terrible cost to themselves and in losing everything hundreds of men and women have had the amazing experience of suddenly finding themselves possessors of spiritual riches in comparison with which their former values of prestige, comfort, security and even physical freedom seem as worthless trash. The basis in experience for a new Philippian letter is being laid in Germany today, and the Confessional churchman is saying: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things and do count them but refuse, that I may win Christ and be found in him." It requires only a superficial knowledge of the history of the Christian church to suggest what this rediscovery in the jails and concentration camps of Germany of the "righteousness which is of God by faith" may mean.

It is entirely possible that the Confessional movement, learning by what it suffers, may move on and take its stand on a much broader platform than the "head of a pin" to which Niemöller referred. Evidence that this is happening is found all through the instructions to pastors to which reference has just been made. This remarkable document is the most inclusive and open statement of opposition to the whole nazi regime which has been issued in Germany since the Third Reich came into power. It accuses the state of taking over church activity in the fields of education, charity and recreation. It charges it with suppression of freedom of speech, assembly and the press. It indicts it for continual interference with the legitimate functions of religion and for setting itself up as a rival church. "The whole German nation is subjected to an ideological propaganda program which derides the Bible, the pastors, the church and Christianity generally. The state prohibits the church from fighting for the gospel under the conditions which its opponents enjoy. The battle for the gospel is pilloried as sedition." The document concludes with the announcement that the church "cannot abandon public teaching of the gospel through the published word" and calls upon all church members to aid in this activity.

'If Any Man Will Do His Will'

So another source of strength which has been made available to the Confessional Church is the penetrating grasp of truth that comes when the rule of life is, "If any man will do his will he shall know. . . ." Following the above statement closely came another astonishing pronouncement from the Confessional leaders against the "complete and systematic de-Christianizing of the next generation of the German nation which is taking place. . . . We admonish all parents that they will be responsible to God for the Christian education of their children. . . . School instruction—even religious instruction in the schools—is largely influenced by a standpoint that rejects Jesus Christ's gospel. . . . Christian education is being undermined by the systematic schooling of educators and children in the meaning and purpose of the National Socialist ideology. . . . All youth, through the state youth organizations, is subjected to ideological schooling. In particular a considerable group of young people are being systematically and consciously de-Christianized in the Ordensburger, the student's schooling camps and the Fuehrer schools of the Hitler youth and the League of German Girls and are being trained solely in the religious attitude, mission and service idea of the National Socialist ideology. Christian schools are being transformed step by step into schools of racial ideology."

This completely uncompromising indictment of the anti-Christian character of National Socialism together with its call to Christian parents to resist nazi youth leaders' work with their children constitutes a new high water mark of courage. Its insight that the totalitarian state has become the anti-Christ against which men of faith everywhere are called to stand without flinching constitutes an invitation to daily prayer for the church of Christ in Germany. It also causes us to dwell with humility and foreboding on a Confessional leader's prophecy, made this summer: "Soon, within not more than ten or twenty years, you Americans will be called to face what we are going through."

Unconventional Prayers

Protection from the Nagger

DEAR LORD, increase my patience to meet and endure the chronic nagger. Give me the full armor of abiding love and restraining common sense, that I may not snap back with caustic retort or scratch with claws of petulant temper. Keep disgust from overcoming my spirit, and sow in my heart seeds of compassionate pity for the person who speaks in criticism without knowing the truth and surrenders to the habit of finding fault before finding facts. Send some benevolent angel to tune the spirit of those who spoil life's peace by nagging remarks and unkind insinuations. AMEN.

By a Stubborn Person

DEAR LORD, how long can Thy patience last with a stubborn soul like mine? No matter how wooing the invitation to move in some sane and helpful way, I just will not. I have no good reasons, I have no convincing defense. I just ignore facts, close my ears to righteous calls, stiffen my spirit, make absurd my attitude, radiate an unlovely atmosphere and finally wonder how anybody can care for my obstinate, stubborn self. Dear Lord, canst Thou change such habitual resistance? By Thy divine power enter my soul and make it amiable. AMEN.

ALLEN A. STOCKDALE.

New Ditches to Dig

By Frances Williams Browin

TEACHERS swinging picks. Scientists pushing wheelbarrows. Students wielding shovels. Ministers hauling stone. White collar workers scrubbing, sweating, carrying, chopping and generally doing dirty work. Scores of educated young Americans spending their vacations trying to dig their way to a brave new world, and receiving not a cent of wages for their efforts—paying their own living expenses, in fact, in return for the privilege of working. And hundreds of other youths begging for a chance to follow their example.

These Spartan holiday-seekers are members of the volunteer work camps sponsored for the last three years by the American Friends Service Committee, an organization born twenty years ago in wartime to harness the zeal of conscientious objectors who wished to substitute constructive service for the bearing of arms. In the years since the war this group, Quaker-led but manned by workers of many religious faiths, has been called upon for service time and again when victims of violence or social catastrophe have had to be fed and clothed in Europe and in America's own areas of economic stress.

A Project with a Dual Purpose

The work camps are the newest of the Friends' projects in constructive good will. Like their predecessors, they serve a dual purpose. Their primary aim of providing aid and opportunity for sufferers from injustice is but little less important than the secondary objective of supplying an outlet for the perennial desire of youth to serve some cause bigger than personal advancement. Today, as in the days of Fourier and Owen, of Ripley and Alcott, there are numerous well-born young people who, going through the motions of studying or of earning a living at their own specialized tasks, are feeling frustrated, useless—discovering anew that they cannot live by bread alone. The very perfections of their synthetic civilization irk them, filling them with a profound and perhaps irrational longing for simplicity and struggle.

It is because of this persistent yearning of many young Americans for what William James called a moral equivalent for war—for a rough and simple life that seems useful, sacrificial and significant—that the volunteer work camps are evoking summer after summer such wide and eager response.

The summer of 1934 witnessed the first tentative experiment with the work camp idea. The scene was Westmoreland Highlands in western Pennsylvania, where the federal government was undertaking to provide subsistence farms for miners whose mines had ceased to function. Most of the necessary construction work was done by the homesteaders themselves, aided by relief workers. No funds were available, however, for the installation of a water system, a necessary and sizable job. Here the Friends Service Committee stepped into the breach, enlisting fifty young volunteers for ten weeks to dig a 260,000 gallon reservoir and a mile and a half of ditch, and to lay a mile and a half of pipe line.

The successful outcome of that first summer's lone venture resulted in an increase in the number of camps to four in 1935, and to seven in 1936. Requests for the establishment of new camps in all sections of the country are continually mounting.

Plan of the Work Camps

The plan of the work camps is flexible, and the units so far established have varied widely in their size and scope, ranging from the dozen workers who converted several dilapidated old houses into a modern community center in a congested Italian and Negro district of Philadelphia, to the unit of nearly two hundred who devoted the summer of 1936 to the building of fish-breeding dams in the Clinch River district of Tennessee. Grading and transforming vacant lots into playgrounds in crowded factory districts, building a grist mill in a homestead community, renovating the buildings of a school for Indians—these are a few of the projects to which the young work campers have given their energies in the last two summers. The camps may return to one location year after year, or they may move on after a single season if their purposes are accomplished.

Each camper puts in seven or eight hours of hard physical work daily. Living conditions are primitive, food simple. All campers share in cooking, cleaning, laundry and serving. None receives wages. All but a very few pay their own expenses for the ten weeks. These few, unable to afford the necessary fifty or sixty dollars apiece, are helped by scholarships provided by older persons interested in the program.

Much of the work is extremely tedious and commonplace. Sometimes, however, it is exciting and unexpected, as when, in an Ohio camp in 1935, devastating floods suddenly converted the campers into impromptu public health workers, who toured the neighboring mining communities in a decrepit old truck, disinfecting contaminated wells and giving first aid. These same prolonged floods tested the mettle of the campers by twice almost destroying the precious dam they were building for a community swimming pool.

Campers Feel Repaid

Most of the campers seem to feel that the informal education they gain through first-hand contact with all manner of social forces more than repays them for the time and effort they put into their work. But the educational aspects of the summer's experience are not limited to casual individual observations. In fact evenings and week-ends, although they have their fair share of sports and parties, are in large measure taken up with study and discussion. Mine owners and miners, mill executives and strikers, union leaders and philosophers, social workers and politicians—all are given a chance to address the campers, who are conscious that not by digging alone can they discover any brave new worlds. Claiming their active interest at these frequent forums are such topics as coopera-

tives, labor and racial relations, housing, communism, religion, industrial conflict, war, government control, the simple life, homesteading, and above all nonviolence.

The doctrine of nonviolence, famous for its part in the philosophies of Tolstoi and of Gandhi, has a very direct bearing on the work camps and their reasons for existence. Its exponents say that human conflicts are never actually settled by physical violence, since violence not only brings no lasting peace but also in the long run tends to overthrow its own user. They believe that, just as many other patterns of human behavior have undergone profound alteration, the pugnacious instinct itself can in time be transformed, and its energies used for constructive action.

The Human Problem

The volunteer work camps are a modest attempt to fashion an engine for the creative utilization of the tremendous fund of human energy that is so often frustrated in violence. By deliberately placing the camps in areas of social and economic conflict their sponsors are making an effort to face squarely the forces of maladjustment, and to learn what improvements may be brought about through planning, cooperation, and the development of hitherto untested powers of good will. At the very least, they feel, they can carve out new patterns of conduct for a world that lives in ruts.

Utopian? Perhaps; almost every social experiment may logically be considered impractical. The work campers, however, are under no illusions as to the difficulties of the task they are undertaking. New volunteers are sternly warned of the obstacles they will encounter. But, with the traditional scorn of the young for prudence, they find each difficulty making the adventure more alluring, and usually go home from their summer's work determined to spread in their own communities the idea of disinterested voluntary service for useful ends.

No plaster saints are they, of course. Their camp diaries are markedly similar to the camp diaries of the Eta Bita Pis or the Jolly Rover Boys or any other group of young Americans on vacation—filled with bad puns, doubtful humor, self-kidding, chronicles of social events or flirtations. For all their genuine concern about working unselfishly toward a better world, they have youth's tendency to be cocksure, to be perhaps too impatient of established methods and opinions. Sometimes they catch themselves on the verge of intolerance as great as that which they deplore in reactionaries and militarists. Naturally their self-consciousness cannot but be heightened by awareness of the popular tendency to be suspicious of those who "turn the other cheek" and work without profit; always they realize that despite their strenuous labors and obvious intelligence they are likely to be regarded as slightly demented milksops.

Only a Few Camps Coeducational

Those of the camps which are coeducational have, necessarily, their match-making possibilities, and already have accounted for several romances. Under present arrangements there is little likelihood of this happening on a large scale, however, for suitable work camp projects for girls and women are still very limited. The foundation of heavy manual labor upon which the camps are built makes difficult the placing of eager feminine volunteers, although new fields of service for women are gradually being worked out.

The campers' attempts to put into practice their theories of nonviolence have met with varied degrees of success. In tenement districts which seem to know no rule except that of the fist, the sailing has not always been smooth. "So far," reports one troubled youth who returned from camp to college and part-time work in a settlement house boys' club, "the only way I have found to make the kids listen to what I say, when I tell them where to get off, is to bat them one over the head. Now if I am a pacifist what am I to do in this case?" Similarly one of the camps records in its diary: "Nonviolence was almost surrendered as the boys in the neighborhood kept breaking in all day. How to get them out nonviolently? How?"

On the whole, however, the people in the communities around the camps have responded with interest to the camp idea, once they have learned to understand why the campers have come and what they are trying to do. Usually they greet the strangers at first with mingled curiosity and suspicion, afraid that they may be bent on "reforming the natives" in some way. The campers, however, offer neither browbeating nor preaching. They merely work hard to finish their appointed tasks, and display a friendly desire to get to know their new neighbors. The children of the community, who are likely to begin by annoying and heckling the newcomers, usually end by begging for a chance to help with the work.

How Does It Work?

A typical experience was that of the young worker in the Philadelphia tenement district camp who set off one day after working hours for a tour of exploration among the river front docks. Half a dozen small boys of the neighborhood accompanied him. According to his report in the camp diary: "They were all fellows I knew pretty well, so it wasn't so terribly difficult to keep them empty-handed as they passed the open fruit stands. Too, I was able to persuade them (a test of the power of nonviolence) that mere absence of a boat owner did not signify his consent to their taking possession. We were able to see a large boat come in, unload and reload. . . . When we finally started back I suggested to them, as they had really been very swell, that I had a dime which they could spend much better than I, and that it was theirs. Before I could say more, one of the boys, who had been as tough to handle as any of them, looked up and said: 'Naw, Ed, we don't wanna spend your money. You ain't gettin' nuttin' outta dis.'"

The contagion of that attitude is, perhaps, the biggest present contribution of the work camps, far bigger than the digging and building projects they carry out. Thus the library and book repair service initiated in 1935 by campers in an Ohio mining community has been carried on voluntarily ever since by local girls. Discussion of social and economic problems continues, too, after the campers leave, with a genuine interest in seeking new solutions slowly taking the place of sullen resentment and the blank inertia of despair. "These young folks," the campers' late neighbors apparently reason, "did all this for us for nothing. Now what can we do for ourselves?"

XUM

Life at Gee's Bend

By Renwick C. Kennedy

THE ALABAMA RIVER is a sluggish, yellow stream. It is beautiful within deep banks that are crowded to the water's edge with subtropical vegetation. It is also dangerous, moving deep and silent to the Gulf and having no beaches. No one plays in the Alabama.

The river drains at least half the state as well as northwest Georgia. It is a meandering stream. In Wilcox county, Alabama, it slithers back and forth around its bends for almost one hundred miles to cross the county between points thirty-five miles apart.

One of its convolutions in Wilcox forms Gee's Bend.

I

There is nothing exactly like Gee's Bend anywhere else in the United States. There are similar bends, of course. Canton Bend, across the river from Gee's, is almost identical in shape and size, though its bottle neck is wider. But Gee's Bend represents not merely a geographical configuration drawn by the yellow pencil of the river. Gee's Bend represents another civilization. Gee's Bend is an Alabama Africa. There is no more concentrated and racially exclusive Negro population in any rural community in the south than in Gee's Bend.

There is a point at which a line three miles long drawn across the bottle neck of the Bend cuts off 11,000 acres. Down in this bottle, which is the Bend, there are approximately seven hundred Negroes and the white race is represented by one family. There is another point at which a line six miles long across the Bend cuts off 23,000 acres. This larger area has a population of 1400 Negroes and five or six white families.

It is the lower end of the Bend that is the more interesting. The 11,000 acres are owned by four white absentee landlords in tracts of 1,000, 1,000, 1,500 and 7,500 acres.

Mr. C. H. Van de Graaff of Tuscaloosa is the owner of the 7,500 acre plantation. The other owners live in Wilcox county but outside the Bend. The one white family within the lower Bend is that of a rural mail carrier who also operates a general merchandise store at his home.

It is particularly with the 7,500 acre place of Mr. Van de Graaff that this article is concerned. The writer is a friend of Mr. Van de Graaff, a gentleman of unusual intelligence, liberal principles and sympathies. He inherited the plantation from his father. He knows the people who live on it and has known them for years. He has their full confidence and affection. He loves the soil of Gee's Bend, appreciates its people and has been fair and just in his dealings with them. For some years, however, the state of his business affairs has made it impossible for him to operate the plantation. Outsiders have financed the tenants and collected their heavy toll. Mr. Van de Graaff has collected some rents and paid the taxes.

There are sixty-four Negro tenant families on the Van de Graaff place. Some of them are large. The total population is 456. The people are tenants, not sharecroppers. They have been accustomed to borrow money with which to make the crop and to pay rent in kind for the land. They have always been good farmers. Their land is excellent and produces good crops. The river bottoms of the Bend are as fertile as any in Alabama. The high land of the interior is also strong and fertile. There is enough woodland to provide an unfailing fuel supply and some timber as well. There are pasture lands and hay fields of native grasses. There is not a more favored farming section in natural resources of land and water and woodland anywhere along the Alabama.

II

The Bend is an isolated community. Few in the United States are more isolated. It is but three and one-half miles from Camden, the county seat of Wilcox, but the river lies between. There is no bridge. An ancient and primitive ferry is available for crossing. The toll is fifty cents each way for a vehicle, and ten cents for a pedestrian. The road to the ferry and into the Bend is bad. The steep descents to the ferry are actually terrifying. They are as dangerous as they seem, but in time one becomes hardened to the perilous crossing. In ordinary years there are usually two months in which the ferry is tied up by high water.

People do use the ferry to Gee's Bend daily when it is at all safe. But very few people use it, and no one ever uses it unless it is almost a necessity.

There is one other outlet from the Bend, a narrow, winding road, none too good in summer and risky in winter. It leads up through the bottle neck and out to a state highway and a railroad at the village of Alberta, eighteen miles from the heart of the Bend. A trip to Camden by way of Alberta and the Miller's Ferry bridge over the Alabama covers about forty-five miles.

It is not remarkable that landlords have never cared to live in the Bend.

The tenants do not mind the isolation. They love the Bend with an affection that is almost personal. Few of them ever care to leave it, though necessity pushes them out occasionally. They love their homes and families live at one place for years. Outside of the Bend it is common for Negro tenants to move frequently. On the Van de Graaff place it is the custom to maintain the family home indefinitely. Other Negroes of the county look down upon the Gee's Bend Negroes socially. They speak of them in disdain as "Africans." The people of the Bend return the judgment. They feel superior to other Negroes.

As a matter of fact they probably are. In native intelligence and in character they are above the average of central Alabama Negroes. On the other hand, their educational opportunities have been inferior to those of the other Negroes of the county, and their restricted contact with the white man has curtailed their imitation of his mores. Perhaps the latter circumstance represents a gain. Superficially they are a bit crude. Fundamentally they are a strong, healthy, sturdy, intelligent, resourceful stock. Given equal opportunities, they could hold their own with any group of Negroes in rural Alabama, and probably would excel.

Isolation has marked these Negroes with some peculiarities. There are slight differences of speech and pronounced variations in their customs. As an example of the latter, it is the practice of Gee's Bend people to bury their dead and then to retire from the cemetery to the church for the funeral service. This order of burial is not practiced in other parts of the county.

There is only one small store in the Bend, though in good weather a rolling store comes through once a week. None of the families owns an automobile. Formerly every family had one or more mules, but in recent years more than half of them have made their crops with oxen.

Most of the people live in a scattered village. Some of them have several miles to go to their farms, but they prefer the association of neighbors to living on the lonely bottoms. This is an European arrangement used in the south on large plantations in slavery days and since. The Gee's Bend village, or "quarter," is upon the site of the Petway slave quarter.

A high percentage of the people have Petway for their surname. A Mr. Petway owned the plantation before the Confederate War. An odd detail about names in the Bend is the addition of a suffix to first names to distinguish two people who have the same name. Thus, two Toms are known as Tom-O and Tom-I. There are an Ed-O, a Clint-O, and others so distinguished.

Morals are probably above the average, but marriage customs are somewhat unconventional. A boy and a girl unable to set up a home of their own will have several children, with or without benefit of clergy, while they continue to live in the home of their respective parents. In time they establish a home of their own.

III

The most marked difference between the people of the Bend and other Negroes of the county is the independence and resourcefulness of the former. Cut off as they are from the ordinary amenities of the white man's world they have been forced to live by the ancient formula, "Root, hog, or die." Almost all of their food is produced at home. They build houses of skinned pine logs, daub the cracks with clay, cover them with pine shingles split by hand, and erect chimneys of sticks and mud. In some of their houses the only purchased material used is a sack of nails. Every house has some homemade articles of furniture in it. Bedding and clothing are largely homemade, though the cloth itself is bought. It is a long way to the stores and money is scarce. Certain handicrafts are therefore practiced, and the people of Gee's Bend raise no complaint about the hardness of their lot.

There is no doctor in the Bend. People get sick and die, or get well, as the Lord wills. A doctor is rarely present at childbirth. When the event hangs fire for a day or so, in the desperate emergency someone rides a barebacked mule to Camden, crossing the ferry, finds a white man to guarantee the doctor's bill, and then begs a doctor to come.

A personal experience will demonstrate the Gee's Bend character. The writer with some other white men paused at a woodland spring deep in the Bend one June day. A Negro came riding by on a mule. He stopped for a word of conversation, sitting upon the mule as he talked. There was a heavy cord tied tightly about the great toe of his right foot. He wore no shoes in June, of course. The toe was inflamed and he was constantly twitching it. An inquiry brought an explanation. At noon he had thrown his hoe into the weeds at the end of a cotton row. When he came back to get it a few hours later a snake struck him on the toe. Did he call for a doctor and a needle of antivenin? Did he go home and go to bed? Did he appeal to the government in the emergency? He did none of these things. Instead, he built a small fire, held his toe in it, tied a string around the toe, and was on his way to plow cotton when we met him. His method of treating snakebite is not recommended, but it is at least original. Perhaps the snake was not poisonous but it might have been a rattler. He did not know. He said he never saw it plainly.

IV

The people of the Bend are perhaps primitive. Certainly they are underprivileged. But they are excellent people who have done remarkably well for the chance they have had. Strictly speaking they have never had a very good chance, and for some years they had no chance at all.

In the years following the World War, when the price of cotton was high, they prospered. Even after the landlord had taken his usual rent and the advancing agent his high profits there remained enough money to give the tenant a relatively large check, sometimes as much as $1,000 in the case of men with large families and several mules. There were not many years like that, but cotton at $150 a bale plus a good price for the seed runs into money.

The good years were few, but until 1930 the people in the Bend made a living and usually paid out in the fall. An advancing agent in Camden ran them. Through his store he let them have all necessities for making a crop and any luxuries he thought they could pay for. He stood for occasional doctor's bills. He bought mules for them. He rendered them a service, it is true. Someone had to advance to them during the crop making season. At the same time he made a great deal of money out of them. In fact he made money in two ways. He charged 10 per cent upon the advances he made to them, and as the advances were traded out in commodities in his store he profited from the sale of goods to them. In the latter respect his profits ranged from 10 per cent to 50 per cent and more.

With the coming of the depression in the fall of 1929 Gee's Bend began to tighten its belt. The price of cotton dropped and continued to drop. In 1930 and 1931 advances were restricted to bare necessities on the basis of five and six cent cotton. Moreover, it became difficult to secure a settlement from the advancing agent in the fall. He began to hold cotton instead of selling. Some of the tenants were carried for as long as three years without a settlement. The agent had their cotton in warehouses waiting for a rise in price. The tenants were helpless to force a settlement. However, they had food and he continued to make miserly advances each spring.

In the early summer of 1932 the tragedy began to take definite shape. The advancing agent lay down one day and died. The people in the Bend paid dearly for his death. In the fall the heirs decided to go out of the advancing business. The books showed more than sixty tenant families in Gee's Bend heavily in debt to the de-

ceased agent. No one has ever known the inside story. How much the Negroes had due to them from the warehoused cotton was a detail they had no way of getting at. The agent had kept the only books that were kept. The family was utterly ruthless in settling the estate. The books showed the tenants' debts.

In the fall of 1932 the Gee's Bend tenants were liquidated. In the Alabama phrase they were "broken up." Wagon trains from Camden visited their farms and took everything they had—mules, cows, hogs, chickens, cotton, corn, peas, peanuts, plows, hoes, even the sugar cane and sweet potatoes. In some cases the latter had to be cut and dug as they were not yet harvested.

V

During the winter of 1932-33 the people of the Bend lived in a condition of semi-starvation. The Red Cross gave them a little flour and meal and meat. The owner of an adjoining plantation gave them an occasional day's work clearing land at fifty cents a day. He also gave them a few beeves to be slaughtered and divided. After the leanest winter in its history in the spring of 1933 the Bend faced the problem of finding backing to enable it to farm. Everything with which the people had started out in previous years was gone. Most of the families had no work animals, or plows, or hoes, or tools, or seed, to say nothing of adequate food and clothing.

Cotton was low and no one could be found to risk the large sum necessary to equip sixty-seven families outright for farming again. Mr. Van de Graaff informed the tenants that they might remain upon the land and in the houses regardless of rent, but that he was not able to equip them. Through the summer of 1933 the men of Gee's Bend dug ditches and worked roads for fifty cents a day, a few days a week, and were paid by the government with RFC money. In December the CWA was established and at the unheard-of wage of thirty cents an hour for three days a week the tenants worked for the government through the winter.

Again, in the spring of 1934, no private advancing agent was willing to equip the Bend for farming. But in June the government's rural rehabilitation program for stranded cotton tenants was launched. Plows, tools, seed, oxen and food allowances were issued to the families and once again they were enabled to farm, that is to say, to do the only thing they knew how to do or wished to do. The 1934 program was started too late in the season to be most effective in the lower south. Nevertheless it worked out reasonably well. The 1935 program corrected mistakes of the preceding year and was more successful.

VI

In 1936 under the Resettlement Administration the people of the Bend fairly got upon their feet again. They farmed under the direction of an able, intelligent and sympathetic supervisor and his assistants. Rainfall was sufficient and the crops were excellent.

Three typical cases will show just how successful the year was.

Ed-O Petway has a family of six, including four children under 12 years of age. When the local resettlement office took Ed-O over in February 1936 he had 3 bushels of sweet potatoes, 1 bushel of peas, 3 bushels of cotton seed, half a bushel of peanuts, 10 chickens, 2 pigs and a few pieces of household furniture. He was given an outright grant of $25, as his condition was destitute. A steer was provided for him, and over the crop year $76 was advanced to him.

Ed-O ginned two bales of cotton by October 15 and pooled an additional hundred pounds of lint cotton with a neighbor. His cotton and cotton seed brought him approximately $160. He harvested an acre of sweet potatoes, 2¼ acres of peas, half an acre of peanuts, three-quarters of an acre of sorghum which he made into molasses, and 100 bushels of corn. One-fourth of all cotton, corn and velvet beans raised on the place went to Mr. Van de Graaff for rent. The tenants kept three-fourths of these crops and all of the other crops they raised. This favorable arrangement was made with Mr. Van de Graaff through the resettlement office. Ed-O repaid his $76 loan, and paid his rent and $25 for the steer. He had some money left in his pocket, and enough food for the winter, as well as some corn to sell at a good price. He is still in straitened circumstances but it was the first time since 1930 that he has been able to face the winter unafraid.

Alf Moseley is a man with a large family, 19 members. He has always been a good farmer. The Resettlement Administration advanced $326.50 to Alf. Part of this was used to buy a mule. A private money-lender advanced him $132.50 to buy another mule. With his two mules and large family Alf made 13 bales of cotton, worth, with the seed, almost $1,000. He also made 350 bushels of corn, and harvested 1½ acres of sorghum for molasses, 2 acres of sweet potatoes, 6 acres of peas, 6 acres of velvet beans, and had an excellent garden all year.

Patrick Bendoff has a family of 15. The Resettlement Administration advanced $152 to Patrick. By September 1 he had already ginned and sold enough cotton to repay the loan. He made 4 more bales of cotton, 250 bushels of corn, and gathered 1 acre of peanuts, 6 acres of peas, 6 acres of velvet beans, 1½ acres of sweet potatoes and 1 acre of sorghum. His large family had vegetables out of a tremendous garden of 2 acres practically the whole year. In February 1936 Patrick's total assets, including his household goods, were estimated by the resettlement office at $121.

These figures are so good that they appear a bit fantastic. However they were gathered from the files of the local resettlement office that handled the cases.

It is true 1936 was an unusually good crop year in Gee's Bend. However, a complete failure of crops rarely occurs in central and south Alabama. Only a summer rise on the river brings complete destruction to the bottom lands of the Bend and a summer rise happens less than once in a generation. Even then much of the land is too high to be affected.

VII

The people of the Bend were happy in the fall of 1936. They could hardly believe that once again they had paid out of debt and had money. Nor could they understand why it was that the white man did not take his usual heavy cut. Even the interest rate was an insignificant five per cent, not a flat rate as formerly but five per cent from date

of loan to date of payment figured on a 12-month basis. It is a hard matter to understand. They had been exploited and robbed so long that it did not seem normal. Besides some money there was plenty of food during the winter. The Van de Graaff place made 15,000 bushels of corn and at least 6,000 bushels of sweet potatoes in 1936. There were also hogs to be killed and pantries well-stocked with canned fruits and vegetables.

The Resettlement Administration concluded an agreement with Mr. Van de Graaff in February of this year to buy his 7,500 acre plantation for $12 an acre. The other holdings which with the Van de Graaff place comprise the 11,000 acres of the lower Bend will be bought if titles can be cleared. Details of the administration's plans for Gee's Bend have not been made public, but it is understood that the usual opportunity of long term purchase of land will be offered the tenants. In ten years of good crops with 12-cent cotton the people of the Bend could pay for and own their own farms. The almost complete isolation of the community makes it an ideal spot for social experiments. The human material, like the land, is of good quality.

The sheer interest of the Bend makes it a fascinating experience to come under its tropic spell and to work with its genial people. But, on the side of realism, the government's purchase of the land is probably by far the most significant thing that has happened to its families since emancipation.

BOOKS

Humanism Fulfilled

BEYOND HUMANISM. *By Charles Hartshorne. Willett, Clark & Company, $2.50.*

THIS is a book that will be eagerly read by those who are looking for a way forward out of the perplexities which have overtaken religion in our time. These perplexities have come with the impact of modern science upon the old forms of faith. Educated people are more and more influenced by science but they are also deeply concerned about religion. This book moves with confidence, sometimes with too much confidence, in its radical reinterpretation of religion in terms of the philosophy of Professor A. N. Whitehead and the doctrine of relativity in new scientific developments, especially in physics. While rejecting the old supernatural theism and also the old materialistic naturalism, it vigorously advocates natural theism. This natural theism is conceived in the rapidly spreading "style of thought" which emphasizes change and evolution, in a world of open possibilities and chance. In such a world man may enjoy creative freedom though he may not expect complete perfection either in God or man. Existence is a mixture of good and evil, even for God, but it is by no means intolerable.

It is important to appreciate in what sense Professor Hartshorne goes beyond humanism. He goes beyond it to fulfill it, rather than to reject it. He is still humanistic but in a deeper and larger sense. In common with humanism he rejects the old supernaturalism and flatly states that he has no desire to give aid to any traditional form of religion. He seeks "to add depth and infinity" to humanism. In place of revelation he offers "science and critical metaphysics." He has little to say about the Bible, or Jesus, or the church. The whole treatment of religion is in terms of human science and philosophy, as would be expected from a philosopher. The author shows familiarity with contemporary thinkers in the fields of speculative metaphysics but mentions no theologians. The criticisms of men like Santayana, Russell, G. E. Moore and John Dewey show that he has learned much from them, and sometimes, as in the case of Dewey, the reader gets the impression that it requires an effort to disagree.

Perhaps the most novel feature of the author's contribution is his panpsychism, which was already implicit in his former work, *The Philosophy and Psychology of Sensation.* Here he finds support in the monadology of Leibnitz, for whom the world was made up of monads down to the simplest forms of beings, and up to the most comprehensive monad, God. Each monad is sentient and has "windows," looking out as it were upon the world around it, so that there is a basis of interrelationship at least in the form of feeling. So for Professor Hartshorne the world is alive to its microscopic depths and the ultimate electrons are active and sensitive. They are individuals. Stones and sticks, however, are only aggregates or crowds and not individuals. But the whole universe together constitutes an individual which has personality and is God. A careful distinction is made between this conception and that of Spinoza, whose pantheism was mechanistic and rigid and lacked the quality of feeling and consciousness. This new theism loves nature as the body of God, in all its parts having kinship with ourselves but as a whole immeasurably superior to us and hence worthy of reverence. "God is the loveableness of nature." Matter is low-grade mind. Brain-cell feelings enter into a comprehensive feeling which becomes consciousness of self. Thus no divorce is allowed of spirituality from materiality.

In this view man becomes significant in the universe in a larger and deeper sense than ordinary humanism admits. Man is organically related both to God and to nature, and is not left groping between the two as in the old supernaturalism and humanism. This naturalistic theism relates man so vitally with God and all the human and subhuman world that the understanding of all reality may begin with man. Knowledge of his life opens in every direction to fuller understanding of all existence and toward an essential oneness. "Injure us and God is injured. Make one another happy and this flavors the happiness of God." Supernaturalism tended to make reform of this world a secondary matter but for the new natural theism it is central and supremely important. Furthermore, man himself shares in creativity. Human choice may make a difference, for man is seen to belong to a world in which there are possibilities for new and important developments. The struggle with evil is not unintelligible as it was under the old supernaturalism. "To be interested in God is now to be interested in the supreme interest in men and women." This is the answer to the critics of theism who have held that interest in God, and energy expended in the worship of God, have diverted attention from human needs and human welfare. Professor Hartshorne answers further that the loss of an intellectually honest theistic belief disintegrates character and sanity, and cites Santayana and Bertrand Russell as examples!

Values, as we human beings experience and cherish them, lie at the heart of this new humanism as of the old. Love of them is the basis of significant knowledge. Scientists like Dar-

win and Kepler loved the objects of their search, which is to hint that the endeavor of scientific thought to be wholly free from evaluation may be a source of weakness rather than of strength. It will seem strange to some readers that the author finds it necessary to view the values of human experience as having to be validated by God. This seems to suggest that the old supernaturalism has not been so fully dismissed as is alleged. The same problem appears in the treatment of immortality. Do men live their lives with zest and heroism only because they believe themselves to be immortal? Or might it not well be that it is the very sense of the potency and beauty of the values they pursue that leads to the conviction of immortality?

EDWARD SCRIBNER AMES.

Quaker Humanitarian

FRIEND ANTHONY BENEZET. *By George S. Brookes. University of Pennsylvania Press, $5.00.*

AMONG the most important names connected with the beginnings of the first anti-slavery movement in America were four Quakers, Ralph Sandiford, Benjamin Lay, John Woolman and Anthony Benezet. John Woolman was probably chiefly responsible for making American Quakerism 100 per cent anti-slavery, but without the help of Anthony Benezet and the others that could not have been accomplished. But the influences of Benezet extended far outside the Quaker fold, and his life and activities have a social significance equaled by few of his contemporaries.

The son of Huguenot parents Anthony Benezet was born at St. Quinton in France in 1713. He fled with his parents to Holland and thence to England. The father, John Stephen Benezet, regained his financial position during his English residence of some sixteen years, and in 1731 came to America where he took up his residence in Philadelphia. Here Anthony Benezet grew to manhood, here he became a Quaker and here he lived and labored until his death in 1784. Dislike of business, in which he made several starts, led him finally to take up teaching, with proofreading at the printing shop of Christopher Saur as occasional employment. It was as a teacher, a writer and a reformer, that Anthony Benezet built his life into the social structure of his time.

As a schoolmaster, first at what is now the famous William Penn Charter School, he introduced new methods, discarding the use of the rod at a time when it was universally considered essential to good teaching and won for himself the title "the gentle schoolmaster." Resigning after twelve years because of ill health he undertook the less onerous task of conducting a girls' school, and later established a school for poor colored children in his home, which he continued as long as he lived. At the same time he was connected with well nigh every benevolent enterprise in Philadelphia, such as the Pennsylvania Hospital and the Friends Library. He also busied himself preparing schoolbooks in order to improve instruction, and wrote pamphlets urging more adequate educational facilities.

It is as an anti-slavery crusader, however, that Anthony Benezet exercised his most extended influence, and as such he deserves to occupy a much larger place in history than has been accorded him. In fact he may rightly be called the father of the anti-slavery movement, having started his anti-slavery campaign among the Quakers in 1754, and continued it without let-up until his death. His books and pamphlets had a wide circulation in England, and English editions were printed, which exercised a powerful influence upon those English leaders who eventually destroyed the English slave trade and abolished slavery in the British dominions. John Wesley, Granville Sharpe and Thomas Clarkson in England, Abbé Reynal in France, and Benjamin Franklin and Benjamin Rush in America were among his friends and correspondents, and all of them have acknowledged their indebtedness to him for their interest in the anti-slavery cause.

As a pioneer in the peace movement Anthony Benezet also deserves to be remembered.

More than half of this bulky volume is devoted to the letters and writings of Benezet. This fact alone makes the book a valuable contribution.

At a time when blustering tyrants have such prominence in the world and the newspapers are filled with accounts of man's inhumanity to man, it is refreshing to read such a life as that of Anthony Benezet's devoted, as it was, to humanitarian effort, about whom Whittier sang:

"Benezet the mild,
Steadfast in faith, yet gentle as a child."

WILLIAM W. SWEET.

Books in Brief

THE FACE OF IRELAND. *By Michael Floyd. Charles Scribner's Sons, $3.00.*

THE ISLANDS OF IRELAND. *By Thomas H. Mason. Charles Scribner's Sons, $4.50.*

Mr. Floyd's own extensive knowledge and admirable style, reinforced by a wealth of illustrations including both colored reproductions of paintings and photographs of exceptional quality, present a picture of Ireland charming enough to make anyone want to spend a summer there and informing enough to be a great help to anyone lucky enough to do so. The previous publication of Doyle's *The Spirit of Ireland,* in a volume uniform with this, enabled Mr. Floyd to center his attention on the scenery. But it is impossible to keep the people out of it—indeed he does not seriously try to do so—and a good deal of the spirit, as well as the face, of Ireland creeps into it. The two books together are nearly complete. But not quite, for there are the islands of Ireland. The motion picture, "Men of Aran," made a large public familiar with the name and salient features of one of them, but there are scores of others, some rugged and austere like Aran, some more friendly. Mr. Mason lives in Dublin and for years has devoted his spare time to exploring the islands. He has found, and now exhibits, a wealth of beauty and interest in their scenery, people, life and antiquities.

THE RISE AND GROWTH OF ENGLISH HYMNODY. *By Harvey B. Marks. Fleming H. Revell Company, $2.50.*

This volume, which is a result of the author's lifelong study of hymnology and his practical experience in the ministry, presents in interesting fashion the backgrounds of the great classic hymns as well as the best modern ones. Biographies of about two hundred hymn-writers are included. Many hymns which have failed to interest, as sung year after year in routine fashion, take on new life as one reads the stories behind their composition.

Books Received

The Journey of the Christ Child. By Madeline S. Miller. Revell, $.75. A Christmas story. "A parable for moderns."

Henry Ward Beecher's Speaking Art. By Lionel Crocker. Revell, $2.00. (To be reviewed.)

Children's Everyland Story-Sermons. By Hugh Thomson Kerr. Revell, $1.50. The pastor of the Shadyside Presbyterian Church in Pittsburgh adds another excellent volume to his several earlier children's story-sermon books. A storehouse of rich material for the junior church preacher.

Sermons on the Apostle's Creed. Edited by Henry J. Kuiper. Zondervan Publishing Company, Grand Rapids, Mich., $2.00. Sermons by ministers of the Reformed and Christian Reformed churches. The second volume in a projected six-volume work.

The Magnetic Master. Compiled by Alfred L. Lansdale. Zondervan Publishing Company, Grand Rapids, Mich., $1.50. Evangelistic sermons by Southern Baptist ministers.

Race: A Study in Modern Superstition. By Jacques Barzun. Harcourt Brace, $2.50. (To be reviewed.)

Saints and Rebels. By Eloise Lownsbery. Longmans, Green, $2.50. (To be reviewed.)

Who Are You? By Paul E. Johnson. Abingdon, $1.25. (To be reviewed.)

Karl Barth's Idea of Revelation. By Peter Halman Monsma. Somerset Press, Somerville, N. J., $2.00. (To be reviewed.)

Witch in the Wilderness. By Desmond Holdridge. Harcourt, Brace, $2.50. (To be reviewed.)

The Savage Hits Back. By Julius Lips. Yale University Press, $5.00. (To be reviewed.)

The War and the German Society. By Albrecht Mendelssohn Bartholdy. Yale University Press, $2.75. (To be reviewed.)

Britain Faces Germany. By A. L. Kennedy. Oxford University Press, $1.50. (To be reviewed.)

Primitive Intelligence and Environment. By S. D. Porteus. Macmillan, no price given. (To be reviewed.)

Forty Years of American Life. By Thomas Nichols. Stackpole, $3.00. (To be reviewed.)

Down the Ohio With Clark. Crowell, $2.00. (To be reviewed.)

The Study of the Bible. By Ernest Cadman Colwell. University of Chicago Press, $2.00. (To be reviewed.)

CORRESPONDENCE

Is the La Follette Committee Also Biased?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been a silent reader of The Christian Century for I do not know how many years. It is an unfailing stimulant, and I have no idea of denying myself the tonic of its weekly visits. Like many others I get wakened up by its pages, and sometimes I want to blow up.

Your recent editorial (August 4) on "La Follette Committee Blames the Police," impels me to break my silence long enough to say that, in my judgment, it reveals a maximum of prejudice and a minimum of sound judgment.

Granting that the verdict of the coroner's jury in exonerating the officers of the law of any guilt in the Memorial day tragedy at Chicago "was to be expected," does The Christian Century believe that the opposite report of the La Follette committee was not also to be expected? Is it conceivable, under the present politico-economic setup, that any "civil liberties" committee headed by Senator La Follette could or would, under any circumstance, render a report unfavorable to organized labor? If it is true that some people "would like to believe" that the findings of the coroner's jury "will deceive nobody," is it not equally true that many others would like to believe as much regarding the findings of the La Follette committee?

And one question more: In the present class struggle, is The Christian Century so hopelessly prejudiced as to be incapable of rendering an unbiased opinion on any matter involving the guilt or innocence of organized labor?

Pittsburgh-Xenia Theological Seminary A. H. BALDINGER.
Pittsburgh, Pa.

The Tampa Case

EDITOR THE CHRISTIAN CENTURY:

SIR: Your strong editorial on the Tampa flogging case is a welcomed witness to many here who are insisting on the right kind of settlement of this whole case. The decision of the Supreme Court, although apparently inexcusable delays accompanied it, was mandatory in view of the bungling and disorderly way in which the trial was conducted in the lower court. The attorneys made a debating forum on communism and Americanism out of the Polk county court where the trial went after change of venue. Intelligent laymen are, of course, suspicious of subversive influences acting to corrupt justice after such a demonstration. But on legal technicalities, from which Florida law is no more free than that of any other state, the Supreme Court had to reverse the verdict of guilty against the Tampa policemen.

Tampa, Fla. ADIEL J. MONCRIEF, JR.

A Department of Defense

EDITOR THE CHRISTIAN CENTURY:

SIR: In commenting on the President's veto of the bill to change the name of the "chemical war-fare service" you admit "there *is* something in a name."

Perhaps you would sympathize, then, with the suggestion that we agitate for a bill to unite the army department and the navy department into one "Department of National Defense." To call it a department for defense would at least suggest we were following out our declaration to abandon war as a policy of national aggression, in line with the Briand-Kellogg Peace Pact. This arrangement would also help the nation to face squarely the question of future policy as to what defensive war involves and what we want to be prepared to defend—continental United States, Alaska, island possessions, American business interests anywhere in the world or American tourists wandering over the face of the earth?

Personally I think a campaign for such a change of name would be most educational and helpful.

First Baptist Church, P. G. VAN ZANDT.
Joliet, Ill.

The Question Box

In beginning to teach the child, is it best to start with the New Testament or with the Old Testament? The matter has raised quite a discussion among our Bible school teachers. E. J. M., Edmunds, Wash.

I SHOULD not advise either of these methods. The wise teacher will endeavor to present to the child, whether as an individual or in a group, a general picture of the Bible as a whole. He will describe its character as the greatest of religious books with two impressive chapters, the Old Testament, a collection of writings dealing with the life of the Hebrew people and their contribution to the religious appreciation of mankind, and the New Testament, the body of early Christian documents dealing with the life of Jesus and the beginnings of the Christian society. In the presentation of such an outline, illustrations will be drawn both from the Old and the New Testaments.

It is manifestly unwise to attempt to fix attention on either section of the Scriptures in isolation. They should be studied in relation to each other. For this reason the international system of Bible school lessons has wisely alternated between the two parts of the Bible in its selection of material for study. If the attempt were made to gain understanding of the Old Testament before the study of the New Testament was begun, valuable time would be lost in gaining some competent idea of the most impressive and normative literature we possess, the Christian documents. On the other hand, the student of the New Testament needs the background which a measurable survey of the Hebrew scriptures will furnish. No plan of mastering either section of the Bible in advance of the other would be pedagogically justifiable. The two need to be so intermingled that a progressive knowledge of both shall result. The wise teacher can easily contrive such a plan, and the Bible courses prepared for classes are usually constructed on this basis.

The Bible differs from a textbook on mathematics or chemistry, where there is a logical progression from the simple to the complex. With the Bible the discovery and application of the principle of an evolution in the history of religion comes as the final step in the study of the material.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Cathedral Marks Octocentenary

St. Magnus in Northern Scotland Has Been Used 800 Years Without Break —Americans in Many Pulpits

(Correspondence from Scotland)

WHITLEY BAY, Aug. 10.—The ecclesiastical center of gravity for Scotland shifted last month from Edinburgh, the capital of the country, to Kirkwall, the capital of the Orkney Islands, which a glance at the map will show is as near to the North Pole as the northernmost tip of Labrador. The occasion was the octocentenary of St. Magnus Cathedral—a building which for 800 years without a break has been a place of public worship! (Glasgow Cathedral has likewise a record of continuous use but is of not nearly so venerable an age.) Dr. Dugald Macfarlane, moderator of the General Assembly, preached at the thanksgiving service, which was attended by representatives of the National Church of Norway and of the king of Norway.

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St. Mary's College Has 400th Anniversary

Edinburgh becomes the Mecca for ecclesiastical pilgrims this month with its World Conference on Christian Unity, but on Sept. 28 our monthly celebration will take place in St. Andrews. There the 400th anniversary of the foundation of St. Mary's College, the theological seminary in connection with the university, will be marked by a special graduation ceremony and a distinguished list of honorary degrees. The new LL.D.'s will include Dr. Karl Barth, Prin. David S. Cairns, Sir John Simon, Lord Kinnaird (His Majesty's lord high commissioner to the General Assembly), Dr. Charles Warr of St. Giles Cathedral, and Prin. W. .S. Urquhart of the Scottish Church College, Calcutta. In the meantime, there has been an advance guard of distinguished American preachers occupying the Glasgow pulpits last month—Dr. J. Ross Stevenson of Princeton Theological Seminary, Dr. Lynn Harold Hough and Dr. J. Newton Davies of Drew University, Prof. Robert E. Hume of Union Seminary, Prof. Ernest M. Ligon of Union College, Schenectady, Dr. Archibald Black of Montclair, President R. W. Barstow of Hartford Seminary, Dr. Albert S. Morris of Philadelphia, Prof. Edwin E. Aubrey of the divinity school of the University of Chicago, and Dr. A. T. Fowler of Lawrence, Mass.

* * *

Blind Minister Dies

We have lost by death recently a distinguished preacher in the person of the blind minister, Rev. Donald McIntosh. He has been blind ever since an accident overtook him in his college days, but he never faltered in his course, and proceeded with his studies until in due time he was ordained to the ministry of the Congregational Church. After charges at Cruden Bay, Kilsyth, Aberdeen, Coatbridge and Nairn, he retired in 1927. But his "retirement" proved merely the opening to a larger work. Settling in Glasgow, he was called upon to act as "locum tenens" in a vacant Congregational church. He drew such large congregations that, as soon as this engagement was over, he was asked by a Presbyterian church to supply its pulpit during a vacancy. And so it went on for nine whole years! He was never without a job in a vacant Glasgow pulpit. He could not respond to all the requests for his services. Only twice in his own denomination (but those its leading pulpits) and the rest of the time in the Church of Scotland, downtown, suburban, working class or wealthy quarter, it was always the same—crowds flocked to hear his torrential preaching. Mr. Asquith when chancellor of the exchequer frequently heard Mr. McIntosh in his first church at Cruden Bay, and used to say of him, "That man is always preaching for a verdict." This remained true of his pulpit work to the very end; there was always conviction, authority, urgency as a dominant note of his message. Seven years ago he suffered a devastating blow in the loss of his wife, on whom in his blindness he had leaned so heavily, but his unconquerable spirit rose above even that seeming defeat. He lived on with his blind daughter, securing a succession of students (some of whom are now in the ministry and bearing the marks ot his influence) to guide him about the city as he continued to discharge his pulpit and pastoral duties. Now this intrepid soul has gone.

* * *

Prominent Edinburgh Pastor Goes to South England

The south coast of England has chosen another well known Scottish minister for a prominent pulpit. The Presbyterian Church at Bournemouth has called Dr. Donald Davidson from the parish of South Leith in Edinburgh, and although Dr. Davidson was fulfilling a temporary engagement in Melbourne, Australia, at the time, he has intimated his acceptance. He will be leaving the largest Presbyterian congregation in the British Isles (4,600 communicants) and going to what in Scotland would be a small membership, but this particular pulpit is strategic, and he will continue to wield a wide influence.

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And So Forth

During the residence of the royal family in the Palace of Holyroodhouse, Edinburgh, last month, Rev. James Caesar, secretary of the National Bible Society, presented Princess Elizabeth and Princess Margaret Rose each with a handsome Coronation Bible, bound in royal blue Levant morocco, with the royal crown and cipher in gold on the cover.

The Church of Scotland, through its committee on public worship and aids to devotion, has published a book of forms of prayer for use at sea. No such book has been prepared by the Presbyterian Church since 1645, and hitherto those responsible for the conduct of worship on board ship have had to depend on services prepared by other communions. The new book has been cordially received by 11 of the great steamship lines.

MARCUS A. SPENCER.

England To Have National Theater

Will Present Classical and Modern Plays —Dr. Oldham Answers Criticisms of Oxford Conference

(Correspondence from England)

LONDON, Aug. 20.—It seems a generation ago since Chesterton made fun of the Shakespeare Memorial Committee:

And while the vain world careless sped
Unheeding the heroic name—
The souls most fed with Shakespeare's flame
Still sat unconquered in a ring
Remembering him like anything.

Now after 29 years there is to be a National Theater. During all that time the committee was seeking a site and there was of course the war. A site has been bought opposite the Victoria and Albert Museum in South Kensington. After the land has been paid for there will still be £75,000 in hand; but there is to be an appeal for a much larger sum (£350,000) for the endowment of the theater. "The idea is to run a permanent repertory which will produce an equal balance of classical, modern and new plays." So the plan is described, necessarily in vague language. It is satisfactory that at last there will be a national theater. One of the Sitwells once said that Shakespeare was a great dramatist whose works are still performed in the poorer parts in London. He meant of course at the Old Vic and Sadler's Wells. But now it will be possible for the West End, where the wealthier citizens of London live, "to remember him like anything."

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Answer Criticisms of Oxford Conference

The criticism of the Oxford Conference in the *Times* has called forth some powerful replies: J. H. Oldham, John Baillie, William Adams Brown, John Maud, among others, have taken the opportunity to express afresh the purpose of the conference. "There are many issues of high importance for the future, not only of Christianity, but of mankind, as to which Christians are at present confused or deeply divided. The aim of the conference and of the elaborate preparatory work which preceded it was to mobilize some of the best minds at the disposal of the church for thinking these out together." These are the words of Dr. J. H. Oldham, and no one can speak with more authority.

Mr. John Maud, who presided at Oxford over the commission that dealt with economics, said recently on the radio: "It was plain as a pikestaff to us that we Christians had compromised with our principles over and over again, and come to terms with the powers of darkness; anyhow we have not taken the offensive forcibly enough against those impersonal devils or fought them in the power and the spirit that Christ promised to ordinary men and women who choose to be members of His Body. But

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to recognize that did not seem to us to be defeatist. Very much to the contrary; it seemed to be the first thing needful."

* * *

Little Interest in Far East Crisis

There certainly is a change in Italo-British relations. But the action of the home office in refusing permission to three German journalists to remain in London has aroused a bitter feeling in Berlin. Retaliation is already announced. So far as the Far East is concerned there is little feeling manifested in this country. The days seem far remote in which great statesmen could say, "Who is made to suffer, and I burn not?"

* * *

Calls This An 'Age of Fear'

This is the age of fear. So Mr. Guedalla declared that it will look to those who record its history in 2037 A. D. "The world of 1937 was badly scared and showed it. Fear was the leading motive of its actions and the chief propelling power of its public opinion. Other ages have been actuated by faith, like the highest moments of the Middle Ages, or by hope, like the glorious expansion of the Renaissance. . . . But in 1937 faith burned low in spite of desperate attempts by a few to fan the flame."

* * *

Dr. Weizmann at Zurich Congress

No one can read unmoved these words which Dr. Weizmann used at the Zionist Congress at Zurich: "The old ones will pass, they will bear their fate or they will not. They are dust, economic and moral dust in a cruel world. And again I thought of our tradition. What is tradition? It is telescoped memory. We remember. Thousands of years ago we heard the words of Isaiah and Jeremiah, and my words are but a weak echo of what was said by our judges, our singers and our prophets. Two millions, and perhaps less—only a branch shall survive. We have to accept it. The rest we must leave to the future, to our youth. If they feel and suffer as we do, they will find the way, in the fullness of time."

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And So Forth

On August 9, 400 airplanes carried out defense exercises over London. Eighteen squadrons of light, medium and heavy bombers attacked an area in the center of which is London. The maneuvers are designed to test the observation posts and the anti-aircraft units. It is a matter for thankfulness that there were no casualties.

By the death of Dr. Schiller we have lost the chief representative in this country of the philosophy which will always be linked with the name of William James. His philosophy never became popular, but he himself was always accounted one of the best teachers in Oxford.

Next Sunday at Brookwood General Pershing is to take part in the dedication of America's memorial to her soldiers who died in England.

It is the time of year when various government reports are issued. The ministry of health reports the spending of £140,000,000 but the country gets full value for this. At the end of June greater London had a population of 8,203,942. In the report on crime it is shown that there were 87 cases of murder, and arrests made in 85 of those.

EDWARD SHILLITO.

Forums Discuss Social Issues

Summer Conferences Grapple with Live Problems—Premillennialists Make Trouble for Presbyterians

(Correspondence from the Carolinas)

ROCK HILL, N. C., Aug. 20.—To report adequately upon all the forums, conferences and institutes that have been held in the Carolinas this summer would be impossible in a column like this one. The woods have been too full of them. Perhaps the most significant single feature of many is a willingness to grapple with the major problems of our day with increasing courage and open-mindedness. The sort of thing that has been happening at Blue Ridge, where for many years forward-looking groups of one kind or another have met to face great economic and social issues, has begun to happen in several denominational centers. The old type of inspirational message, often innocuous and vague, is giving way to addresses that plunge people into the thick of today's battles. Not nearly so many eyebrows go up when live social issues are mentioned. The ground is slowly being broken for greater seed-sowing in years to come.

Noteworthy among the conferences have been the Pastors School and Institute of International Relations at Duke University; the southwide Baptist Student Retreat at Ridgecrest; the Young People's Leadership School and Ministers Forum at Montreat; the southern Conference on Human Relations in Industry at Blue Ridge; and the conference conducted by the Council for a Christian Social Order at Lake Junaluska.

Among the speakers have been Dr. W. P. King, Dr. Daniel A. Poling, Dr. Earl Moreland, Dr. Howard Odum, Dr. A. E. Barnett, Dr. Henry Goddard Leach, President Frank H. Caldwell, Mr. James Roosevelt, Mr. Edward F. McGrady, Dr. Halford Luccock and Bishop Thomas Darst. It looks as if the old charge, once all too true, that "southern hospitality has never been extended to ideas," may need to be modified!

* * *

Colleges and Churches Offer Courses on the Family

Despite the fact that family life in the south is retarded culturally by the high percentage of child brides, according to a recent survey by two research assistants at the University of North Carolina, encouraging developments are taking place in this important field. Dr. Ernest R. Groves, eminent sociologist, predicted that many colleges and high schools will soon be offering courses on marriage and the family, and this educational trend is being hailed by many as a hopeful safeguard for the future of the Christian family. Lately young people of rural South Carolina have been tackling the subject of sex and marriage frankly and helpfully in 4-H camps and conferences.

So far the churches have been slow to follow suit, although a fine example of what they might do in this matter was a training school for young married couples conducted by Rev. L. P. Burney, pastor of Sugaw Creek Presbyterian Church, Charlotte. Enlisting the aid of able doctors and teachers, Mr. Burney used his Sunday school hour for six weeks for a thorough presentation of the Christian view of marriage and the home.

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Premillenarian Presbyterians Threaten Trouble

A growing militancy among a small group of premillenarians in the Southern Presbyterian church is causing apprehension in some quarters. Many ministers with their ears to the ground are wondering if the unpleasantness caused by the Machen controversy in the north is to be repeated, with slight variations, in the south. A number of prominent premillenarians are undoubtedly finding Christians of other views increasingly hard to live with. Setting up their own leagues and conferences, where they hear men like Dr. J. Oliver Buswell of Wheaton College, they are becoming less cooperative and more critical. Everybody seems to be out of step but themselves.

The spirit and methods of this group, however, are being sharply criticized by many of the church's leaders. Some are seeing in this sort of fundamentalism a pathological obsession that leads to heresies of the heart more dangerous than heresies of the head. A speaker at Montreat described it publicly as an "escape mechanism," a subtle means of dodging the demands of a truly sacrificial and world-changing Christianity.

There is considerable feeling that to check the spread of this divisive force, the church should decline to admit ministers trained in premillenarian Bible schools; for while the cloud on the horizon may be no larger than a man's hand now, like Elijah many see in it the signs of a coming storm.

* * *

Dr. E. McNeill Poteat Dies at 76

Dr. E. McNeill Poteat, former president of Furman University, Greenville, S. C., died recently at the age of 76. His son, Dr. E. McNeill Poteat, Jr., whose acceptance of the Euclid Avenue Baptist Church of Cleveland was recently announced, conducted his father's funeral.

* * *

And So Forth

Rev. E. G. Lilly has succeeded Dr. Alexander Sprunt, retired, as pastor of historic First Presbyterian Church, Charleston, S. C.

Prof. Patterson Wardlaw, of the University of South Carolina, in a radio address to high school students, declared: "There are entirely too many people, and South Carolina has her full share, who stubbornly insist: 'The old way used to be good; it is good enough now.' But unresting change in the world is the normal thing, and you must be constantly refitting your ideas to the new conditions which these changes bring about. Never reject a proposition merely because it is new. You are here to grow."

Dr. Charles J. Woodbridge, 36, secretary of the board of missions of the Presbyterian Church of America, has accepted a call to the pastorate of First Presbyterian Church, Salisbury, N. C. He will begin his work Sept. 1.

Mrs. W. B. Lindsay, president of the North Carolina Women's Christian Temperance Union, has announced that plans for enlisting more Negro women in this organization are now under way.

J. H. MARION, JR.

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Liberals Strong In Argentine

Have Chance to Win Office in Approaching Election—Foreign Trade Reaches New All-time High

(Correspondence from South America)

BUENOS AIRES, Aug. 1.—Three parties have presidential candidates in the field for the elections which will be held on Sept. 5 of this year. Robert M. Ortiz and Ramon S. Castillo head the ticket for the Coalition party, which is the party now in power; Marcelo T. de Alvear and Henry M. Mosca head the Union Civil Radical party; while Nicolás Repetto and Orgaz head the Socialist party. Dr. Ortiz filled the place as minister of finance under the present government until he resigned recently to enter the campaign for election. Dr. Alvear was president of the republic from 1922 to 1928, and had a peaceful and successful administration, but has since been compelled to leave the country at times as a political enemy of the party in power. Dr. Repetto is a strong leader of the Socialist party, but the party is by far too small to elect a president.

Both Dr. Ortiz and Dr. Alvear are strong candidates. Dr. Ortiz has the backing of President Justo and represents the conservative elements in the country, and until several weeks ago his election was assumed to be assured due to the strong support of the present government. But recent reports indicate that Dr. Alvear, who represents the liberal forces of the republic, is gaining strength rapidly in a number of provinces. While the Conservatives have charge, in the main, of the political machinery, making the odds against the liberals, present indications are that Dr. Alvear will make a strong bid. He is no doubt arousing much of the liberal thought in the country.

* * *

Foreign Trade Records Broken in Argentine

All records in Argentine's foreign trade have been surpassed during the first six months of this year. The tonnage shipped amounted to 11,278,154 tons, being 86.9 per cent higher than that in the corresponding period of last year, and also the highest figure in Argentine history. The highest previous record (1927) was less by close on to 700,000 tons. The value stood at 1,409,047,103 pesos, an increase of 685,744,000 pesos, or 94.8 per cent, over last year. This value total has only been surpassed in the year 1920. The greatest increase was in the grains and linseed, which were up 107.2 per cent in tonnage and 184 per cent in value, as compared with last year. Wheat shipments have increased by 407.3 per cent, being the highest on record with the exception of 1928 and 1929, while meat shipments were only 3.5 per cent higher than those for the first half of last year.

* * *

Bolivia and Paraguay Renew Diplomatic Relations

It was only in June, two years after the peace protocol between Bolivia and Paraguay had been signed, that the Chaco peace conference was able to effect renewed diplomatic relations, and an exchange of ministers between the two countries took place on a normal peacetime basis. Still the internal conditions of these countries is uncertain. A little more than a year ago a revolution in Paraguay brought a change in the government forces. The new power has been able to maintain itself only by the much used method of deporting political enemies from the country.

On July 13 of this year a bloodless revolution took place in Bolivia, which forced the resignation of President Colonel Toro, and the presidency was filled by Colonel German Busch. Colonel Busch is another military president, having distinguished himself in the Chaco war, and is the youngest colonel in the Bolivian army, being only 32 years of age. The new government promises to maintain the policy of friendship and peace sustained by Bolivia and will continue to respect the existing treaties signed by the country. Also, it promises to lend its collaboration in connection with the Chaco peace conference. The deposed colonel Toro has fled with his family to Africa, where now three deported ex-presidents of Bolivia are residing.

* * *

Young Men Represent Churches at Oxford

The committee on cooperation in the River Plate district was represented at the Conference on Life and Work, which was held at Oxford, England, last month by the Rev. Carlos T. Gattinoni and Dr. Percy E. Ryberg. Both are young men and represent well the Evangelical churches in this district. Mr. Gattinoni is son of Bishop Juan E. Gattinoni of the Methodist Episcopal Church and has been active in the pastorate of that church since graduating from the Union Seminary in Buenos Aires in 1929. Besides his work as pastor, he has been active in the field of literature, having translated recently from French into Spanish the book on Protestantism by Bertrand, and from English into Spanish, *Christ or Communism* by E. Stanley Jones. He has also been leader of the Evangelical Students' Union in Uruguay. Mr. Gattinoni will also attend the Conference on Faith and Order in Edinburgh. Dr. Ryberg is a young physician who has been related to the British hospital in Buenos Aires and has taken active part in the work of the Y. M. C. A., and the work among the young people of the Anglican Church.

* * *

Y.W.C.A. in Buenos Aires Has New Secretary

Miss Helen Hayes has been appointed as general secretary of the Young Women's Christian Association in Buenos Aires. She succeeds Miss Maclay, who filled the place as supply secretary for one year following Miss Clara Roe. Miss Hayes is Canadian by birth, and studied at Boston University, Columbia University, and the Portia University where she graduated in law. Also, she has had wide experience before coming to the present position.

J. DEXTER MONTGOMERY.

University of Chicago Given Peace Pact Documents

Mr. Salmon O. Levinson has presented to the library of the University of Chicago a collection of documents covering the correspondence with statesmen, copies of telegrams and cable messages and diary reports of interviews, leading up to the framing and enactment of the Pact of Paris. The collection fills a dozen filing cases.

China Prepares For Long War

Has Determined to Resist Latest Japanese Attack—Chinese Christians Will Support Government

(Correspondence from China)

SHANGHAI, Aug. 1.—A few days since the atmosphere of Shanghai was filled with the smoke and explosions of innumerable firecrackers—many of giant size—and the streets were ablaze with the Chinese national flag. This patriotic ebullition was due to the reported reoccupation by Chinese troops in north China of Fengtai, a railroad junction, and Langfang, a town on the route the Boxer protocol permits foreigners to keep open between Peiping and the sea. Later reports implied that the Japanese troops had not been driven from either place. But the fact remains that an undeclared war is on in North China. It was the reports of China's first determined sallies against Japanese troops that were so warmly welcomed by local Chinese.

* * *

How the Trouble Had Its Beginning

But what is the determinative feature of this latest incident and of many others preceding it? Japanese troops were on July 7 maneuvering in the near vicinity of Marco Polo Bridge and Wangping, both southeast of Peiping. No treaty, protocol or agreement justified their presence there. There was not, declared the Japanese, any premeditation involved in their maneuvers. Yet Wangping is a railway junction that if held by the Japanese would be of strategic value in keeping rail communications open to Chahar and the south. Thus accidental or premeditated entry into Wangping—entrance was actually demanded in search of an allegedly missing Japanese—would have given the Japanese troops a strategic military advantage. Maneuvers under such circumstances were, to say the least, tactless; they have actually been dubbed "provocative." Who fired the first shot matters little. That under these conditions Chinese troops, which had a perfect right to be in the vicinity, should suspect and resent such maneuvers is quite understandable. The suspected move was of a piece with many others, such as the virtual occupation by Japanese of Fengtai, another railroad junction near Peiping, where Japanese troops had no legal right to be.

* * *

Chinese Decide To Make Stand

The incident having happened, the Japanese demanded withdrawal of Chinese troops. To such demands for the sake of peace the Chinese have submitted again and again, sometimes because they felt unable to do anything else and sometimes for a conciliatory purpose. In 1935, for instance, China withdrew from these northern provinces at Japanese bidding such commanders and troops as were unpleasing to the Japanese militarists. One reason why the incident of July 7 has been followed by other clashes is that while Japanese demands for withdrawal of Chinese troops have continued, the withdrawal of Japanese troops

did not materialize. At the same time Japanese troops in north China were reinforced. The Boxer protocol—now outworn—the Tangku truce, the Ho-Umetsu agreement, have been bones of contention. Japanese troops have occupied positions certainly not mentioned in the protocol and neither side agrees as to the exact terms of the Ho-Umetsu agreement.

So it must be kept in mind that one cause of the final clash is the presence of Japanese troops in unwarranted centers and the attempt of Japanese militarists to limit the right of Chinese troops to move about in Chinese territory. Japanese troops on Chinese territory are a provocative factor that has brought about the final explosion. In more than one instance China has submitted to demands by and movements of Japanese military forces that are invasions of Chinese territory and threats to China's sovereignty. All this leads China to fear that north China will go the way of Manchuria; the Japanese constantly assert that they have no designs on China's territory, yet the military pressure thereon and demands upon China's military forces actually infringe upon China's sovereign right to move her troops in her own territory, and if carried to their logical conclusion mean Japanese control of north China. Thus China may rightly deem her military actions defensive. Whatever the outcome the Chinese have decided to make a stand. China has passed the Rubicon, or rather is set on preventing Japan getting any further past it. All the above holds true, whatever the political or economic issues in which Japan is concerned, and which might be settled by diplomatic means.

* * *

Military Preparations Go Forward

In the meantime military preparations in China are going forward, though little can be learned about them. The militarization of China's spirit and youth proceeds apace. Military service is becoming a preferred vocation. Some 15 to 20 thousand selected young men have been trained in the National Military Academy in Nanking during recent years. In Shanghai some 200 wealthy businessmen are taking a three-month military training course. A military requisition law has been promulgated by the government whereby military commanders may requisition such materials as are needed for war or military emergency in any area and conscript able-bodied males between 20 and 45 years of age for work. The Japanese punitive expedition is not helping to ease the situation. Yet in spite of the present tension election of delegates to the National People's Congress is still proceeding smoothly. It looks as though that congress will meet while war is going on!

* * *

China Seeks United Mind

Kuling, the famous mountain resort, has this summer been the scene of many conferences of Chinese. Missionary conferences there are quite overshadowed. This mountain resort is, indeed, becoming China's summer capital. An aerial cableway is being built to take the place of the chairs carried by coolies and facilitate the climb up and down. Teachers and those in charge of schools, intellectuals and youth have all gathered in conference either for exchange of opinions with government leaders or for training. The intellectuals at their conference pointed out, for instance, the failures as well as the achievements of the government. All this conferring is aimed at the unification of China's mind and spirit as it faces the present crisis. Yet militarism was not the only emphasis. Generalissimo Chiang Kai-shek recently spoke on the "Mobilization of Student Forces for Rural Service." On this outlet for youthful energy the New Life Movement also lays emphasis by the organization of a "College Student Summer Vacation Rural Service Corps" to lead students to understand and help reconstruct rural life. I have heard that some fourteen thousand in all attended the summer conferences on Kuling.

* * *

What is the Church's Position?

What of the China Christian movement now that China is on the verge of war? Chinese Christian leaders shared in the Kuling conferences. Military training takes students from Christian schools. As a group students are quiet, which implies that they back up the government. These questions were recently asked in my hearing: How far does the future of the Chinese church depend upon its support of the government in the campaign against Japan? What would be the effect on the Chinese church if it were to take the assumed Christian position against war at the present juncture? But why expect that the Chinese church in the face of China's crisis will take any different position from that of the churches in the United States in 1917? Those moral arguments that can be marshaled for war by those so desiring can be applied to China's problem more logically than to that of the United States in 1917. China has no aims about Japanese territory. She is willing temporarily to let the question of Manchuria wait. However the Chinese church might argue on the necessity of the present military resistance to Japan, the church members are little interested in either theoretical or practical pacifism.

* * *

Christians Will Support State

Just what the present emerging conflict—undeclared or otherwise—may mean for the future of the Chinese church it is impossible to say. Its members will pray to God for the success of Chinese arms. Japanese Christians will probably follow suit. Chinese Christians may, however, with easy consciences rely on the last resource of Christians, who being against war yet feel it cannot be altogether eliminated, by pointing out that they are fighting those who have invaded their territory. This Sino-Japanese war will put that principle to the test. Somewhat later they will, like their Western brethren, wonder about the illogicality of all this when seen in the light of Christian principles. In any event the Chinese Christians will probably do all they can to support their government in the first war waged by China with modern weapons and on a modern scale. And certainly no charge of imperialistic designs can be brought against China whatever her responsibility for the present situation.

In all this one senses that China has a new spirit. Some say she must fight to save her own soul and preserve her own self-respect. Perhaps so. But one wishes that she might be vested with the order of modern world knighthood without dipping her hands in blood. FRANK RAWLINSON.

Japan Gives War United Support

Konoe National Government Is Backed By All Classes—Christians of Japan in Hard Position

(Correspondence from Japan)

TOKYO, Aug. 6.—The tragic events in North China overshadow all else. Just as Sino-Japanese relations seemed moving toward a more hopeful phase the fateful crash has come. It was while all eyes were turned toward the Russian border conflicts along the Amur river that the spark in north China flashed—no one here knows just why or how—and now the fuses are running their fires back swiftly toward greater explosions.

With the restriction of all news sources to the one official channel it is no longer possible to follow the immediate events with any accuracy, but the broad outlines of causes are visible. With wisdom born after the event one can now see that the appearance of calm during recent months was an illusion, and that the deeper-lying forces were all leading in the direction of danger. China's refusal of the Kawagoe demands did not mean their withdrawal by Japan; it simply caused a temporary stalemate during which military preparations in both countries have been accelerating. The confused political situation in this country has been unfavorable to concerted action abroad, but with the unity achieved by the present Konoe government that has now become possible. Internal developments in China, too, have made it almost certain that the next "incident," no matter what or where, would be the signal for armed resistance on a national scale. A writer in the current number of *Contemporary Japan* points out the essential irreconcilability of China's national purposes and Japan's avowed continental policy. Laying aside all surface factors, we have here the simple, basic elements of the conflict. If on both sides the purposes are immutable, as we are told they are, then the future is indeed dark for Asia.

* * *

Diet Votes Huge War Budget

The special 70th session of the Diet, which under ordinary circumstances might have been a disquieting political event, has met and is about to adjourn with nothing more exciting than the ready approval of the government's foreign policy, the adoption of a supplementary budget of a half billion yen for the present emergency, and the tentative approval of next year's budget at the record-breaking figure of over three billion yen. In these measures not only have the Seiyukwai and Minseito, major political parties, maintained their friendly coalition, but the Social Mass party as well has discontinued all opposition to the government. There seems to be complete political unity at present.

* * *

Control of Propaganda Assures Popular Support of War

This is a reflection of the general mood of the public, so far as one can gauge it. The man in the street frankly does not know

what it is all about, but with his usual attitude of trust toward those higher up who presumably do know, he conscientiously tries to accept instructions and follows them. Neither on the air, the screen nor the printed page is there much material for independent judgment regarding the present crisis, and therefore there is bound to be a good deal of uniformity in thinking among ordinary folks; though there are degrees of enthusiasm, and some measure of private judgment even if unexpressed.

* * *

National Christian Council In Difficult Position

Within a day or so of the outbreak the government issued a statement indicating that the trouble was the inescapable result of China's double-dealing, that an early, satisfactory settlement on a local basis was hoped for, and that the support of every Japanese subject was expected. This statement was reissued in identical form through every department of government and presented to delegated meetings of all the organizations within each jurisdiction with instructions that some affirmative action be taken.

This procedure reached the Christian movement on July 12 through the department of education, and the response for the Protestant churches was made by action of a special committee of 30 set up on the request of the National Christian Council in a statement under date of July 22 as follows: "Regarding the present incident we pledge ourselves to comply with the purport of the government's statement and to render faithful services to the state."

"In this emergency (1) we recognize our great responsibility as Christians for bringing about a spiritual awakening in our nation, and we shall redouble our efforts to this end. (2) In order to express our appreciation of the toil of our imperial troops we will undertake projects to comfort them. (3) We earnestly desire that this difficult crisis may be solved as speedily as possible and with a minimum of sacrifice. (4) It is our hope that this incident may result in the establishment of relations of good will definitely and for all time. To this end we ask our fellow Christians throughout the empire to pray most earnestly."

In the committee the suggestion was made that some of the money raised for relief should be used to aid the Chinese refugees in the area of conflict, and it seems likely that this will be done. Altogether the Christians of both countries are going through a heart-breaking experience and one that calls for the utmost consideration from those in Western countries.

* * *

World Educators Meet in Tokyo

Tokyo streets are dotted with the yellow buses carrying about the foreign delegates to the seventh biennial meeting of the World Federation of Educational Associations. Besides 2,000 members from the Japanese educational world there are over 1,000 delegates from abroad representing 39 countries. As this is by far the largest international gathering yet held in Tokyo, and as it is a sort of tryout for the more serious task of entertaining the forthcoming Olympics in 1940 great pains are being taken to make it a success. The sessions and discussions of educational technique under the direction of world-known educators should contribute to a needed exchange of emphases in the educational systems of the countries concerned. A continuous round of aesthetic and social events is calculated to introduce Japanese cultural life to the delegates from abroad, while many friendships are being made with the university students of Tokyo who are acting as guides.

* * *

Summer Camps Popular

Summer camps are increasingly popular. The Y.M.C.A. and Y.W.C.A. permanent camps are full. Several national conferences have been held by the Christian Endeavor and Sunday School Associations. Camps for the underprivileged boys and girls of Tokyo and Osaka and creches for the children of the overworked farmers throughout the country are now regular parts of the year's program of service in the churches.

In such projects the Buddhist organizations, too, are doing excellent work. In fact, they are ready to emulate any program of kindly deeds undertaken by our Christian churches. Their catholic spirit is shown by the celebration this summer of a mass in commemoration of all foreigners, Christian missionaries, educators and business men alike, who have contributed to the spiritual or material welfare of Japan in modern times. Buddhism has had 1,500 years in which to become acclimated in Japan, and yet its more thoughtful leaders under the increasing pressure of state Shinto seem instinctively to be drawn toward a ground of common interest with the Christian movement in the struggle for the maintenance of a free religious life.

Rev. Barclay Buxton after an absence of more than twenty years has returned for a series of evangelistic meetings. The Japan Evangelistic Band which he founded is a strong and valued agency in supplementing the usual work of the churches.

CHARLES WHEELER IGLEHART.

Presbyterians Plan Conference On Church and Jew

The Board of National Missions of the Presbyterian Church, U. S. A., is calling a conference on *The Presbyterian Church and the Jew*, to be held in the seminary buildings at Princeton, N. J., Sept. 13 to 15. "What shall be the attitude of the church toward this remarkable race and toward the problems it is now facing in America?" "Will the Church stand aloof while seeds of hatred are being sown in the minds and hearts of our American people?" "Has the Church a ministry to the Jews?" "Is Jesus Christ to remain an alien to His own people?" "Is there a gospel for the modern Jew?" "What signs in Jewry indicate the coming of a new day?" These are some of the questions which will come up for discussion. Among those who will lead the discussions will be, in addition to the board's secretaries and workers, Dr. John A. Mackay, Prof. Harold I. Donnelly, Prof. Charles R. Erdman, Dr. Stewart M. Robinson, Dr. Park Hays Miller, Dr. Louis H. Evans, Dr. Henry S. Brown, Dr. Roland Bruce Lutz, Dr. John Maxwell Adams, Dr. Henry Little, Jr., and Dr. Conrad Hoffmann, Jr. The Board of National Missions greatly desires the attendance of ministers who have Jews in their church parish and of laymen and laywomen who are interested in this challenging department of its work.

Strikers Tried As Lynchers

Statute Against Mob Violence Invoked —Pastor Attacked for Oxford Group Affiliation

(Correspondence from Virginia)

ROANOKE, Aug. 16.—Things have been comparatively quiet on the industrial front in Virginia. There have been several minor strikes with only occasional outbursts of violence. The most serious trouble developed during a strike at the Industrial Rayon Corporation in Covington. Workers attempting to enter the plant were met by strikers, a general melee ensued, and the men fought with fists and turned over several automobiles. No one was seriously injured. As a result of this clash, 16 members of the C. I. O. have been indicted. To date, four have been tried, convicted and sentenced.

The trials have produced interesting developments. In each case the jury has been composed of farmers from neighboring Highland county—a county holding the unique distinction of being without a foot of railroad. The reason for using farmers from isolated rural areas to try industrial workers in a community of 12,000 is that a local jury could not be conveniently secured.

* * *

Anti-Lynching Law Is Applied

By a curious twist of judicial procedure, three of the indicted strikers have been prosecuted for violation of what is known in Virginia as "the lynch law"—a statute espoused by Gov. Harry Byrd and passed by the general assembly in 1928. This statute, enacted to prevent lynchings, provides that "any and every person composing a mob that shall commit assault and (or) battery without authority of law shall be guilty of a felony and shall be confined in the penitentiary for not less than one year." But for this statute the indicted men would have been convicted merely for assault and battery, a misdemeanor for which the maximum penalty is 12 months. The first three men to be tried were found guilty of a felony and sentenced respectively to four, three and two years in the penitentiary. They are out on bond, and preparation is being made to appeal their cases to the Virginia supreme court of appeals. It is the opinion of legal experts that if a single conviction under the "lynch law" stands, the organized labor movement in Virginia will be virtually destroyed. The fourth man tried has been found guilty of a misdemeanor and given 9 months in jail. Just where this leaves Virginia justice it is hard to say.

* * *

Many Conferences Held on Famous Virginia Grounds

Massanetta Springs, near Harrisonburg in the heart of the historic valley of Virginia, has as usual been the scene of a number of religious conferences during the summer. Thousands of Virginia youth have made pilgrimages to this popular resort of the devout, where the following assemblies have been held: Convention of the Virginia Christian Endeavor Union, Presbyterian

Young People's Conference, Methodist Young People's Conference, Baptist Young People's Conference, and Lutheran Church Workers' Conference.

One of the outstanding features of the season has been the School of Sacred Music, held July 19-25 under the direction of Dr. John Finley Williamson, head of the Westminster Choir School. The Sacred Music Festival, staged in connection with the school, brought to Massanetta the Fisk Jubilee Singers, leading representatives of the Virginia Federation of Music Clubs, and outstanding church choirs from all over the state. The principal event of the festival was a concert by a large choir of trained singers from four states under the direction of Dr. Williamson.

* * *

Richmond Church Split by Oxford Group Issue

The Grace Covenant Presbyterian Church of Richmond, largest of its denomination in the state, has become a house divided against itself because of controversy over its pastor, Dr. J. Blanton Belk. Growing dissatisfaction over Dr. Belk's identification with the Oxford Group movement came to a climax when 31 church officers resigned in protest. In an effort to reconcile differences in the membership of 1,600 the East Hanover Presbytery appointed a special commission with Dr. E. T. Thompson as chairman. Seeking to determine the attitude of the congregation the commission conducted a poll in which individual members of the church were asked to vote either to sever relationship with the pastor or to accept the resignations of the 31 officers, the understanding being that the results of the ballot would not be binding, but would merely guide the commission in rendering a verdict. As yet the decision of the commission has not been announced so the issue is hanging fire.

* * *

Rural Ministers' School Held at V. P. I.

The eighth annual Rural Ministers' Summer School was held at Virginia Polytechnic Institute, Blacksburg, July 12-21. The program provided for consideration of the wide variety of problems faced by the country church. Lectures by competent authorities were delivered on such topics as "The Cooperative Movement," "Youth and the Church Today," "The State and Public Welfare," "Virginia's Population Problems," and "The National Youth Administration in Virginia."

* * *

Penal System Continues To Get Criticism

Virginia's jail system, which has been pronounced "antiquated" and "inhuman," has been harshly criticized lately because during the past year four men have been burned to death in Virginia jails. All had been incarcerated on the charge of drunkenness. Each was confined in an unattended jail. The people of the state have been greatly exercised over the situation. Arthur W. James, state commissioner of public welfare, told Governor Peery that a system which permits prisoners to be locked up in unattended jails is inhuman and indefensible. A jail study commission has denounced the town lock-up system as barbarous and will recommend to the next general assembly the abandonment of it and the establishment of consolidated regional jail farms.

J. Maurice Trimmer.

Churches 'Fail' Central Europe

Jewish, Roman, Orthodox and Protestant Groups Held to Blame for Misery of People and Rise of Dictators

(Correspondence from Central Europe)

Budapest, Aug. 7.—I have just been traveling in what might be called "Everyone's Land." It is the rich and beautiful Danube valley, which has become the home of more than a dozen different racial groups. It is a melting pot that never succeeded in melting its contents. All elements remain side by side, largely intact, like stones in an old temple, brought from many lands and ages to be placed, unchanged, in the walls. Among these distinct racial elements are also several rival forms of religion. They have all become static, and upward-striving humanity has left them far behind.

* * *

A Jewish City

In the little city of Mukacevo in southern Czechoslovakia we were told by our guide that there are 24 synagogues. They and the many Jews who frequent them give the town a completely Oriental appearance. There in the heart of Europe one could easily imagine oneself in Baghdad or Jerusalem. Thousands of boys and youth wear curls, strange, broad-brimmed hats, and ugly black clothes, while the very numerous priests wear flowing robes, fur caps, and other special insignia. Religion has placed its mark deep upon the whole town. The streets and squares and market places seem to shout, "We believe in Jehovah!"

But the holy places are weirdly unattractive. They are dirty, neglected, out of repair and antiquated. In many of the synagogues are very ancient books in an ancient language that is no more spoken. Between those writings and the daily transactions of the market place there is little connection. These are the most fanatical of all Jews, heroic beyond measure in their devotion, boundlessly scrupulous in the fulfilling of ceremonial requirements, yet, according to report, the most unscrupulous of all in the practices that distinguished their father, Jacob. The religion of Mukacevo seems to smother life and destroy progress.

* * *

Catholic Church Potent Force

In any city, north or south or east or west of Mukacevo, at almost any time of any day, one may enter a Catholic church or cathedral. As a rule they are noble and inspiring, the finest structures in each locality. They are cool and comforting, within, and through their gold, incense, pictures and images, arouse a feeling of reverence. Millions of humble people, especially women, make great sacrifice to attend these churches daily and during mass find themselves near to what they consider divine, eternal and ultimate.

In obscure villages and teeming cities the Catholic Church is the chief source of spiritual power for millions of inhabitants. It softens the asperities of life, makes privations easier, and gives a little glow to mass stupidity. It also distributes much charity.

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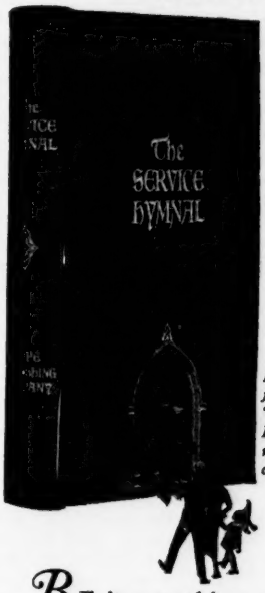

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Furthermore, in the turmoil and confusion of Central Europe it has helped somewhat to bring unity and harmony, though of course on its own terms. It has been a fact of no small importance, that Italians, Germans, Slovaks, Hungarians, Slovenes, Croatians and Poles are members of the same church. All these things must be gladly acknowledged. Yet the Catholic churches, even as the synagogues of Mukacevo, seem very far from the real life of suffering, frustrated millions in Central Europe.

* * *

Orthodox Church Provides 'Comfort but not Guidance'

A little way from Mukacevo one enters the lands of Russians and Roumanians, where he finds very picturesque small and large Eastern Orthodox churches. In such temples worship nearly 200 million Christians, who are impressed by heavy incense, glowing candles, profuse pictures, much gold and the brilliant robes of long-bearded priests. The one bright element in the drab lives of multitudes of dull peasants, living beside farm animals, has been the ministration of this church. But it has been more a museum than a living, uplifting, transforming power. It has launched no social reform, started no wide-spreading movement for mass enlightenment, and in no case has fostered outstanding scientific advance. Every land dominated by the Eastern Orthodox Church has been marked by profound, annihilating ignorance. This religion has given comfort to suffering humanity, but not much social guidance or stimulus.

* * *

Protestantism Largely a Stately 'Relic'

In many towns of eastern Hungary, western Roumania, and southern Czechoslovakia one finds stately Protestant churches, and on a Sunday morning hears gospel hymns such as are sung all over America and England. There are Presbyterian, Lutheran and Unitarian communities of long standing and much prestige. Many have existed since the Reformation and have rendered high spiritual service to millions of men and women, giving enlightenment and ennobling morals.

Yet, today, most of these churches seem to be little more than relics. The highway of modern life appears to have taken another direction, leaving them, noble and distinguished, on a neglected byway. They have not satisfied the need of awakening masses, nor dared to lead multitudes of thwarted men and women toward a better order.

* * *

Churches Have 'Failed' People

These words are not lightly written by one outside the church, but by one whose family for generations has been very active in it. They are also very moderate words, but utterly true. These churches have all failed a terribly wronged humanity, striving for a better life. They have let the people down. When the masses gain courage enough to move out of their subhuman state toward a fuller life, they look outside of the church for leaders and champions. In Italy they flocked about Mussolini, in Russia about Lenin, in Germany they now follow Hitler, and in Spain they know not what to do. Only one thing there is certain, and that is the church is against them.

This is a terrible European reality. The churches can beat the dictators only by serving the masses better. R. H. Markham.

South Forsakes Dry Position

Trend Toward County Option—Drunken Drivers Making a Problem in Many Areas—Dry Reaction Due

(Correspondence from the New South)

Nashville, Tenn., Aug. 20.—The south is steadily moving over into the wet column. While three of the four states still dry are in the south, all allow beer to be sold. Alabama was the 43rd state to capitulate, after 22 years of prohibition. The drys won in a state referendum by about 2,500 votes. The legislature then passed a law providing that in another referendum any county voting wet should be allowed to sell liquor under a state control act; 24 counties voted wet, all of them with large urban populations.

Georgia voted dry by more than 8,000 but allows the sale of beer. In fact the south has become "beer conscious" as the brewers put it. The officials of the board of liquor control in Kentucky are quoted as saying that 75 per cent of all places selling beer bootleg hard liquor. In the Alabama contest the clerk of the house of representatives testified that brewer lobbyists told him they had $100,000 to spend to defeat repeal and that they offered him $10,000 to help defeat it. Tennessee will vote Sept. 23 on the question of repeal of the state prohibition law.

* * *

Drift Is Toward Local Option

The tendency in the south seems to be to allow the sale of beer and light wines, to repeal state-wide prohibition laws as they relate to distilled liquor but to limit the effect of repeal to those counties that vote wet and to set up state boards of control to govern the business in the wet counties. In Alabama the legislature put this sort of thing over after the state had voted dry. In North Carolina the legislature did the same thing after the state had voted down repeal by a 200,000 majority. Georgia defeated such a proposal by only 8,000 votes and now the larger cities wink at violation.

* * *

Issue Doubtful In Tennessee

The fighting forces of the drys in Tennessee are divided between the Anti-Saloon League and the so-called United prohibition forces, i.e., a union of all those leaders who refuse to work through or with the Anti-Saloon League. The argument that wet border states mean bootleg liquor for dry Tennessee, that the urban counties have a right to local option for themselves and that there are 800 federal licenses in the state may persuade many otherwise dry voters. However there seems to be little popular interest in the referendum. The rural counties will vote dry, as they do all over the south, but it is easier to conduct a "still hunt" campaign, to buy votes in the cities and to get out the vote. The poll tax requirement for voting plays into the hands of the city wets because there interested wet partisans have the greater number of those whose poll tax can be paid for a vote. In fact the poll tax requirement in the south, designed to keep Negroes and poor whites from voting, is not only the last vestige of the property right to the franchise but the source of great corruption. Its abolition by Huey Long in Louisiana is one of the few things to his credit, even though his motive may have been questionable.

* * *

Many Advocates of Temperance In Quandary

The once large dry majorities in the south turned to repeal because they were discouraged or disgusted with bootlegging. Their reaction was not anti-temperance but anti-state prohibition; they are ready to try out county option on the theory that when a majority of city folk do not want prohibition they will not enforce state laws. But they are immediately up against the fact that liquor selling cannot be confined to the wet city-counties. They voted to differentiate between beer and hard liquor on the theory that if allowed beer, drinkers would let hard liquor alone and that beer is comparatively harmless, but the beer joint so often becomes a bootleg joint for hard liquor and the "three beers a day," all taken at once, is causing so many automobile accidents that the sincere temperance vs. prohibition advocate, who brought repeal about, is in a grave quandary.

* * *

'Gin and Gasoline' Argument Proving Important

In 1936 North Carolina revoked 1,059 motor licenses, all but two of them for driving while intoxicated; Virginia revoked 2,689 for the same reason. Tennessee has enacted a motor license law which will, it is hoped, result in a drastic control of drunken driving. In Nashville out of 2,432 commitments almost one-half (1,133 or 46.6 per cent) were for intoxication, and Nashville legally allows only the sale of beer and light wine and the police are not notable for their prejudice against drink. In Louisville Police Judge John B. Brachey has within the past year sentenced 550 drivers who were found intoxicated at the wheel to what is coming to be known in that city as "nine and nineteen," i.e., a fine of $19 and nine days in jail; he makes it "nine and nineteen" because a greater sentence permits an appeal. In prohibition days an average of ten were brought into his court on Monday morning; since Kentucky made liquor easy to get the average is about 100 on Monday mornings. Louisville has an average of one licensed place to every 200 inhabitants. Most of its drug stores have become liquor shops.

* * *

Swing Toward Stricter Control

But Kentucky is furnishing an index to the swing on the part of many repealers toward county prohibition and stringent control. The state control board has drastically restricted advertising through window posters and street "flyers"; it has forbidden the posting of prices; no special signs, only recently so conspicuous, are longer allowed, and no sales are allowed in dance halls. Out in the state 50 counties have voted on the dry or wet question and 39 of them have voted dry. The Virginia board has enacted much the same kind of restriction. In Texas more than 100 counties have elected to stay in the dry columns. It looks as though for a while in the south cities will be wet; rural areas dry, with beer everywhere but with control growing ever more stringent; then in the near future a swing back toward prohibition. Alva W. Taylor.

XUM

Unions Divide In Labor Dispute

A. F. of L. Local Joins Employer Against C. I. O. Strikes in Newspaper Controversy

(Special Correspondence)

SEATTLE, WASH., Aug. 12.—The Seattle preachers have witnessed a spectacle of a three-cornered labor dispute in which a local A. F. of L. group have not scrupled in collaborating with an employer in a labor lockout to fight the C.I.O. The employer is the *Seattle Star,* daily newspaper, the striking union is the local chapter of the American newspaper guild, and the A. F. of L. group is the teamsters' union.

The Seattle Council of Churches on July 16 invited representatives of all three groups to state their cases. The case of the *Star* might be paraphrased as follows: "The *Star* is the innocent bystander in a dispute between two belligerent unions, each of them denying the right of the other a place on our staff. We do not care who wins, but we object to being made the goat while they settle their difficulty at our expense. We have fired nobody. We have no quarrel with a single employee on our staff. In fact we have actually maintained two sets of employees as district managers, 19 in each set, keeping both on our payroll pending the settlement of the dispute, so as to make sure we offend none. All we ask is the right to publish."

Guild Joins C. I. O.

Dick Seller presented the case of the newspaper guild in approximately the following terms: "In June of this year the American newspaper guild voted to affiliate with the Committee for Industrial Organization. Since then our local chapter has paid no dues to the A. F. of L. and no longer considers itself as belonging to the A. F. of L. Therefore when the dictatorial teamsters' union of Seattle demanded that the 19 district managers of the *Star* drop their membership in the guild and join the teamsters' union, these men took a secret ballot and voted 19 to 0 to remain with the guild. We figure that to deny them that right is a violation of the Wagner Labor Relations Act. Yet the *Star* management supported the demands of the teamsters' union which has remained loyal to the A. F. of L. rather than the demands of the guild although prior to the strike not one of the employees of the *Star* belonged to the teamsters' union (but rather to the City Transfer Co., which carried the *Star*) while 70 per cent of the employees belonged to the guild. It may be that the 19 district managers, members of the guild, are still on the staff of the *Star,* as the management contends, but if so, they have received no pay although a pay day has passed. When, therefore, the *Star* replaced our 19 men with 19 other men, we had no choice but to strike. The *Star,* apparently through fear of the teamsters' union, preferred to recognize the rule of the A. F. of L., to which neither they nor we should be bound, rather than an act of Congress, which clearly gives us the right to belong to a union of our own choosing."

The *Star* management has a case that sounds good, but it is subject to critical review. Their preference for a type of union that had no members in its plant at the time, to one that had many—and there is evidence of real preference—is probably based on fear of the strong teamsters' union. They felt they could well risk disregard of this new weak union even though they had a real moral obligation to it. The guild case presented by young Seller is the strongest morally and probably the weakest legally. They have themselves in a legal jam. Yet the fact remains that if a group of workmen prefer "the democracy of the C.I.O.," as Seller called it, to the dictatorial methods of the local chapter of the A. F. of L., some way should be open to them even yet to do it without losing their employment. The teamsters' union executive, Dave Beck, did not make a favorable impression on the clergymen. He blustered and ranted. He apparently had the best of the argument, logically and legally, but the men were sympathetic with the desire of the guild to escape the dictatorial procedure which they could well ascribe to Dave Beck as he presented his argument.

Picketers Arrested

That was four weeks ago. On Monday, August 2, two weeks and more after our hearing, the 19 men agreed to go back to work and submit their case unconditionally to the federal government, and abide by its decision. They did this in order to secure the reemployment of other guild members in the *Star* plant who had gone on sympathetic strike with them. The *Star* refused to re-hire any guild members, either these 19 district managers or any other. The guild then again picketed the plant and police were called who arrested all they could put in the patrol wagon and took them to jail and disbursed the rest of the crowd. After about three hours the men were charged with disorderly conduct and let out on bail. This seems to close the matter. The teamsters' union has thoroughly defeated the C.I.O. It has maintained "self-discipline." But 60 or more men have lost their jobs, 60 men whose only offense is that they preferred their own union and refused to resign from it.

P. M. HAMMOND.

Death of Rev. J. J. Castleberry, Cincinnati Minister

Rev. J. J. Castleberry, for 17 years pastor of the Walnut Hills Christian Church, Cincinnati, died on Aug. 7 at Bethesda hospital, Cincinnati, as a result of a heart attack. At the time of his death Mr. Castleberry was a member of the board of the American Christian Missionary Society and a director of Transylvania University; he was also on the boards of the Associated Charities and Bethesda hospital of Cincinnati. The principal address at the funeral was delivered by Myers Y. Cooper, former governor of Ohio and a member of the board of the Walnut Hills Church. This was in compliance with a request made by Mr. Castleberry several weeks before his death.

Business Men's Body Condemns Communism, Atheism

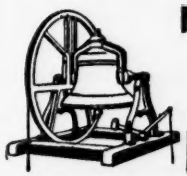
The Association of Business Men's Evangelistic Clubs of America, meeting in their annual convention at Blue Ridge, N. C., in mid-August, passed a resolution condemning communism, atheism and other antireligious manifestations in American life. The association, which was founded by Billy Sunday, reelected Boyd Hargraves, of Chattanooga, as president.

Turkey Signs Asiatic Pact

Joins in Understanding with Iran, Irak and Afghanstan—Jews and Arabs Fight Palestine Plan

(Correspondence from the Near East)

ISTANBUL, July 26.—The Asiatic pact which was signed at Gaadabad Palace at Teheran on July 8, 1937, between Turkey, Irak, Iran and Afghanistan, is of much more than local importance. Under this pact, the four parties concerned agree to respect the inviolability of their common frontiers, to consult each other in all conflicts of an international character likely to affect their common interests, while special provisions aim at bringing these undertakings into the framework of the government. Common efforts shall be made to ensure the election of Iran as a member of the Council of the League of Nations to succeed Turkey whose mandate will soon come to an end, and to arrange for that mandate to be entrusted in turn to each of the signatories of



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the Asiatic pact. At the same time, the influence of the new group shall be exerted in order that Turkey, as a European as well as an Asiatic power, shall be given a semi-permanent seat at Geneva.

This pact has bearings on the Asiatic interests of both Russia and Great Britain as well as of the countries concerned. Apart from this, however, it should not be forgotten that Turkey is already the cornerstone of a similar European pact, the *Entente Balkanique*. Turkey's political influence thus reaches from the Danube to the Indus.

* * *

Palestine Report Praised As Fair

Despite the presence of several other pieces of momentous news coming both from near and far, the scheme of the partition of Palestine remains in the headlines, violently attacked by Jew and Arab alike.

A distinction should be drawn between the report and the recommendations. Like any other advice, the recommendations participate in the frailty of human nature and are therefore open to question. But the report itself is a monument of fair minded and honest investigation, and as has been stressed by the Jewish Agency, there has never been a more sincere and fair minded effort to ascertain the facts of the Palestinian situation.

* * *

Arabs and Jews Unite In Opposition

On the Jewish side, the underlying assumption of the report that the mandate is inherently unworkable, is violently challenged. The commission arrived in Palestine at a time when the weakness displayed by the administration had resulted in a state of complete insecurity of life and property for law abiding citizens. It was impossible for anyone confronted for the first time with the problem to see where the responsibility should be laid. The partition not only violates the Balfour Declaration, but the exchange of populations which it suggested as a corollary has only misery and grievances in store.

The Arabs, too, in the whole surrounding Arab world fiercely attack the scheme, and a menace of anathema is held out to anyone who will agree to rule over the Arab section of Palestine. E. GUERON.

A Notable Vacation Bible School in Philadelphia

The Baptist Temple in Philadelphia, Rev. Daniel A. Poling, minister, has just closed an experimental week-day Bible school in which the Abyssinian Baptist Church of Philadelphia collaborated. Of the 30 teachers, 20 were colored and 10 white. The total enrollment reached 613. The experiment was reported completely successful.

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CHICAGO NEW YORK

Hail Labor's Recent Gains

Federal Council's Message Affirms Advances in Line with Social Ideals Of Christianity

(Special Correspondence)

NEW YORK, Aug. 30.—Labor's gains in recent years are enthusiastically hailed in the "Labor Sunday Message" released here today by the Federal Council of Churches through its department of the church and social service. The message in large part follows:

"It is because of the concern of religion for justice and for social welfare that church bodies have for thirty years officially declared for the right of employees as well as employers to organize. Back of these declarations has lain a conviction of the sacredness of human personality and of the dignity of the common man, which is born of the teaching of Jesus that all men are children of God. Such a belief issues in a demand for democracy, both in political and industrial relations. This leads to the organization of workers in order that they may have a recognized voice in determining the conditions under which they live and work. Experience has shown that since industry is often organized on a national or even wider basis, labor unions of corresponding scope are needed if workers are to be adequately represented in truly democratic relations, and if industry-wide standards are to be maintained.

Hail Labor's Gains

"Many industries in this country have been organized over a long period of years. It has been demonstrated that it is possible for organized employers and organized employees to maintain generally harmonious relations, and to adjust their differences through joint conciliation without recourse to strikes or lockouts during the terms of their contracts. The past year has been marked by a significant advance in wider organization of workers. Of great importance was the evidence of industrial statesmanship on the part of the great steel corporation which reached an agreement with a union without the necessity of a strike. The decision of the Supreme Court validating the National Labor Relations Act marks a wider and more far-reaching recognition in law of labor's right to organize and bargain collectively.

"As yet only a minority of American workers are organized, and it must be recognized that annual wages of many skilled workers are still below a comfort level of living, while the wages in many industries both urban and agricultural are grossly inadequate for a decent standard of living for an American family. Many millions still can find no work. We are convinced, therefore, that thoughtful Christians will welcome the contemporary gains in status and economic welfare on the part of labor as in line with the social ideals of Christianity.

Church is Class-Minded

"In the growing complexity of society many of us have been so cut off from the lives of the industrial workers that we are tempted to think of them not as neighbors, not as persons whose welfare in this world is

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as important in the sight of God as our own, but as strange masses. While there are millions of wage earners in our churches, yet many of our congregations have drawn their membership, by reason of location and association, chiefly from the more comfortable middle classes. Many church members see the world from a point of view quite different from the point of view of the laboring masses. As a result of belonging to a class that is relatively secure, many of us tend to fear the very social changes which we should welcome because of the ethical demands of our Christian faith. While protesting against anything that accentuates class consciousness, we fail to realize that our own point of view is largely controlled by bias of class. Our first need is for self-knowledge and repentance, and sincere desire that the same mind may be in us which was in Christ Jesus who counted not privilege and power as things to be grasped, but emptied himself in the service of man.

Wider Issues Involved

"There are many parties to industry. The demand of the hour is for greater tolerance, understanding and fair play among them. Voices have been raised among employers urging modification of the older attitudes of many toward organized labor. Leaders of labor should realize that with increasing power, the labor movement must accept greater responsibility, not only fulfilling its traditional ideal of a fair day's work for a fair day's pay, but also taking a broad view of the economic scene as a whole. The achievement of increasing industrial wages alone will not solve the total problem. A balance between agriculture and industry must be attained. Prices to consumers must be taken into account. Labor and consumers in many countries have been quick to grasp the advantages of consumers' cooperation as a vital part of the movement toward a better day. Comprehensive collaboration of all groups is urgently needed. Employers, labor, consumers and the government must work together to provide for the economic needs of all the people. We must create also such cooperative relations among the nations and such access to raw materials for all as shall promote international peace."

Gideons Hold 38th Convention

Ten thousand more Bibles than in any previous year were distributed last year by the Gideon Society, according to a report made to its 38th international convention at Asbury Park recently.

Anti-red Methodist Group to Open National Headquarters

The Methodist League against Communism, Fascism and Unpatriotic Pacifism will soon open national headquarters in Chicago, according to its founder and head, Rev. Rembert G. Smith.

Would Delete 'Battle Hymn' From Hymnals

The United Daughters of the Confederacy are waging a campaign to remove Mrs. Howe's "Battle Hymn of the Republic" from the hymnals of the nation's churches, because "it is essentially a war song."

Connecticut Valley Pastors Conference

The 20th annual Pastors Conference for clergymen of all denominations in the Connecticut valley, including western Massachusetts, will be held Sept. 14, 15, at Hartford Seminary. The leader will be Rev. Richard Roberts, of Toronto. The general theme for discussion is "Revelation and Community—a discussion of current tendencies as they affect the preacher."

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Confession

(Kay Francis, Ian Hunter, Basil Rathbone) (Warner) Sordid, unpleasant melodrama, ably directed, and acted. Ruthless philanderer planning seduction of innocent young girl is killed by cheap cabaret singer. Her story, told in flashbacks, earns leniency. Some ludicrous effects in Kay's makeup detract from dramatic values.

For A: Unpleasant. For Y and C: Unwholesome.

Draegerman Courage

(Barton MacLane, Jean Muir) (Warner) Dreary little film based on recent mine disaster. Grim scenes of death and suffering of entombed men while heroic rescue squads work day and night. Complete as to scenes of anxiously waiting relatives, and broadcasts at mine entrance.

For A: Hardly. For Y and C: No entertainment value.

Girls Can Play

(Jacqueline Wells, Chas. Quigley) (Col) Girl soft-ball teams provide background for ordinary romance and murder mystery. Action concerned with efforts of police and reporter hero to get evidence on known racketeer-killer of two. Mediocre in situation, action, acting and interest.

For A: Hardly. For Y and C: Mediocre.

The Great Gambini

(Tamiroff, Marian Marsh, John Trent) (Para) Original, fairly absorbing murder mystery, well-acted in part, but weakened by confusion in plot, some tedious action, burlesqued police characters. Includes some novel camera effects, and an excellent character portrayal by Tamiroff.

For A: Fairly good of kind. For Y: Fair. For C: No value.

Love Under Fire

(Don Ameche, Loretta Young) (Fox) Dull, largely incoherent conglomeration of Spanish Revolution, romance, jewel thefts, chases, captures and escapes by assorted characters, Borrah Minnevitch and his gang merely adding to the general confusion. E. E. Clive amusing.

For A: Mediocre. For Y and C: Doubtful interest or value.

One Mile From Heaven

(Claire Trevor, Sally Blaine) (Fox) Highly incredible farce-melodrama mixture, with super-clever reporter heroine solving puzzling situation of mulatto girl's claim to white child. Some appealing action and comedy, Fredi Washington's fine acting and Bill Robinson, compensating factors.

For A: Perhaps. For Y: Perhaps. For C: No.

Riding On Air

(Joe E. Brown, Guy Kibbee) (RKO) Hilarious, clean comedy with usual funny Brown antics. He wins radio contest, gets into trouble with his girl and community through slick stock promoter, but becomes hero when he captures smugglers and proves worth of airplane invention. Thrilling flying.

For A and Y: Amusing.. For C: Good.

Westbound Limited

(Lyle Talbott, Polly Rowles) (Univ) Elementary melodrama about embittered telegrapher-hero, who flees unjust prison sentence for neglect of duty, following train wreck, alternately tramps and works, till circumstances provide opportunity for vindication. Some character interest and value.

For A: Hardly. For Y and C: Fair.

Best Films for Adults

The Road Back	Artists and Models
The Firefly	Knight Without Armor
Toast of New York	Stella Dallas

Best Family Films

Prince and Pauper	Girl Loves Boy
Elephant Boy	Heart's Desire
The Go-Getter	Wee Willie Winkie

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STANLEY I. STUBER. Journalist-minded preacher, contributor to many magazines, author. He ministers to the First Baptist Church, Clifton Springs, N. Y. His department is "The Lesson Forum."

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